A CABINET OF JEWELS OR, A GLIMPS OF Sions Glory:

Written by WILLIAM DYER, late Preacher of the Gospel at *Chesham* and *Chouldsbury* in the County of *Bucks*.

Blessed is he that readeth, and they that hear the words of this Prophecy, and keep those things that are written therein; for the time is at hand, Rev. 1. 3.

London Printed, for *Elizabeth Calvert*, and are to be sold at her shop, at the Black spread-eagle in Barbican. 1668.

Courteous Reader.

These few lines are to certifie thee, that there is lately reprinted my Book, entituled Christ's Famous Titles, and the believers Golden Chain, *in* Octavo; *with a fair Character, Corrected and amended by my self. The reason of this my writing is likewise to certifie thee, that the same book is most wrongfully Printed, with many mistakes and abused, in* Twelves; *done by several unworthy crafty* book-sellers, *stiled by the name of* Land Pirates, *making it their only Practice to abuse the Author and book-seller, and deceive the buyers in so doing; and injuriously Printed it for the pretended good of the People in* Exon, *contrary to my* Order: *So to undeceive thee, thou mayest have my book truly Printed at the* black spread-Eagle *in* Barbican.

W. D.

Courteous Reader.

TO

Thoſe of *Chouldsbury* Pariſh, together with all others, who did attend conſtantly upon the word of God there Preached.

Grace, Mercy, and Peace be multiplyed from God the father, through our Lord Jeſus Chriſt.

DEarly Beloved, They that love God dearly are dearly beloved of God, dearly beloved of Chriſt, dearly beloved of Angels, dearly beloved of Saints, they are beloved of all; and have the love of all, whoſe love is worth the having.

O my dear Friends, I cannot think of you and your Condition, but it fills my eyes with water, and my heart with grief, and with *Jeremy*, I wiſh, *O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the ſlain of the Daughter of my people*, Jeremiah 9. verſe 1.

Oh that I am conſtrained to be from you, whom I could live and dye with, ſpend and beſpent for ſo dear a People as you are; I would chooſe to be doing the work to which I was called, amongſt you, rather than any where elſe, if I might. I ſhould not count my life dear to me, ſo that I might have the liberty to preach Chriſt to you for your edification and ſalvation. I hope your conſciences will bear me witneſs, that whilſt I was with you, I laboured as much as in me lay, to be a helper of your Joy, not to lord it over your faith; and I bleſs GOD, I can with a good conſcience, ſafely ſay, I have coveted no mans Gold nor Silver, as you your ſelves know: I could do very much for you, but I dare not ſin againſt God and my own conſcience.

But my dear Brethren, though they have ſeparated us one from the other, they cannot ſeperate our hearts: I hope there will never be a ſeparation of our loves, but that will ſtill continue: if we do not ſee one another, yet we may love one another, and pray for one another: And now my deſire is, that my pen may reach you, though my voice cannot reach you.

That I may ſtill approve the ſincerity of my

my love to you, I shall give you twenty directions for the right ordering of your lives and conversations in these dangerous and sinful times; that you may live in heaven whilest you are on the Earth, and come to Heaven when you shall leave the Earth.

I. First, Loath sin, and leave sin.

He that covereth his sins, shall not prosper; but whosoever confesseth and forsaketh them shall have Mercy. Proverbs 28. *v.* 13. *If we confess our sins, he is faithfull and just to forgive us our sins, and to cleanse us from all unrighteousness,* 1 John 1. 9. There must be a falling out with our sins, before there be a falling off from our sins: there must be a loathing of sin in our affections, before there be a leaving of sin in our conversations. Oh, is it not a thousand times better to part with Sin, though never so sweet, then to part with GOD, and CHRIST, and HEAVEN: one of them you must do.

One sin will damn a soul out of CHRIST; but no sin can damn a soul that is in CHRIST; Sin is the evil of evils: it is worse than the Devil, for it is that which made the Devil to be a Devil. O the love of sin, and the lack of *Grace* will ruine

and destroy your souls for ever: It is better not to be, than to be a sinner; better to be no People, than not to be the Lords people: O therefore kill sin, that sin may not kill you: mourn for sin, and fly from sin: do not commit new sins, but repent of old sins: *Ezek.* 36. 31. *You shall loath your selves in your own sight for your iniquities.* O poor soul hast thou not served the flesh, and the Devil long enough? Yea, hast thou not had enough of sin? is it so good to thee, or so profitable for thee? O what a place will you be shortly in of Joy or Torment! O what a sight will you shortly see in Heaven or Hell! O what thoughts will shortly fill your hearts with unspeakable delights or horror! what work will you be imployed in, to praise the Lord with Saints and Angels, or to cry out in Fire unquenchable with Devils? O therefore dye unto sin, confess it, mourn for it, and be ashamed of it, hate it, and loath it, and fly from it as from a Serpent; and though your sins are more than ye can number, yet they are not more than God can pardon.

II. Secondly, Put off the Old man, and put on the New Man.

Lye not one to another, seeing ye have put off the

the old man with his deeds, and have put on the New man, which is renewed in knowledge after the Image of him that created him, Col. 3. 9. 10. *And that ye put on the new man, which after God is created in Righteouſneſs and holineſs*, Epheſ. 4. 24 *For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature*, Gal. 6 15. *As new born Babes, deſire the ſincere milk of the Word, that you may grow thereby*, 1 Pet. 2. 2. *Therefore if any man be in Chriſt he is a new Creature: old things are paſt away: behold all things are become new*, 2 Cor. 5. 17. A new underſtanding a new will, new deſires, new love, new delights, new thoughts, new words, new company and a new converſation: he is not what he was before. O dear Friends be new creatures, that you may be glorious creatures: we can call nothing in Heaven ours, till Chriſt be ours. Without regenera ion there is no ſalvation: *Verily I ſay unto you, except ye be converted, and become as little children, ye cannot enter into the Kingdome of heaven*, John 3. 3. *Verily, verily I ſay unto thee, except a man be born again he cannot ſee the kingdom of God*. You have heard much of God, Chriſt, and Heaven with your ears: but this will not bring you to

Heaven

Heaven, unleſs you have much of God, Chriſt, and heaven in your hearts: you muſt be able to ſay, I was once a ſlave, but now a Son: once I was dead, but now I am alive: once I was in darkneſs, but now I am light in the Lord: once I was a child of wrath, an heir of hell, but now I am an heir of Heaven, once I was under the ſpirit of bondage, but now I am under the ſpirit of Adoption. A true believer lives in the Lord, 1 *Theſ.* 1. 1. on the Lord, *Rom.* 1. 17. *Luke* 20 38 From the Lord, *John* 6. 57. To the Lord, *Rom.* 14. 8. With the Lord, 2 *Cor.* 13. 4.

III. Thirdly, Make your peace with the Prince of Peace.

Iſa. 9. 6. Pſal. 2. 12. *Kiſs the Son, leſt he be angry, and ye periſh from the way: when his wrath is kindled but a little. Bleſſed are all they that put their truſt in him.* O do not lift up your hand againſt the Son, but kiſs the Son.

Let his will be your Rule:
His ſpirit your Guide:
His precepts your Practices.
His decrees your Delights:
His choſen ones, your choiceſt Companions.

Sub-

Submit to his Goſpel and Government. O Sirs, make your peace with God.

There is a fourfold Peace.

Firſt, There is Peace external: this peace is with men.

Secondly, There is a peace ſupernal: that is, peace with God.

Thirdly, There is a peace internal: that peace is with conſcience,

Fourthly, There is a peace eternal: and this is peace in heaven: *Pſal.* 37. 37. *Mark the perfect man, and behold the upright; for the end of that man is peace*

If you have peace with God, the world and the Devil cannot hurt you: *And upon the Glory ſhall be a Defence*, Iſa 4 5. Believers have God for their guide and guard; he that medles with the Saints of God, aſſaults *God* himſelf, *Zech.* 2. 8. *He that toucheth, toucheth the apple of mine eye.* He that lifts up his hand againſt them, lifts up his hand againſt God: though they have many enemies, yet they have one friend that hath more ſtrength than all their enemies. A ragged Saint is dearer to God, than a glittering Emperour that wants *Grace.* O make your peace with the Prince of peace; that in this life you may have aſſurance of eternal

eternal life; that eternal death may not be your portion in the other life.

IV. Fourthly, Make Religion your main buſineſs, and not a by buſineſs.

Wherefore the rather, brethren, give diligence to make your calling and election ſure: for if ye do theſe things, ye ſhall never fall, 2 Pet. 1. 10 *Work out your ſalvation with fear and trembling,* Phil 2. 12. *But ſeek ye firſt the Kingdome of God and his righteouſneſs, and all theſe things ſhall be added unto you,* Mat. 6. 33. O, why is the glory of this world ſo much regarded, but becauſe the glory of heaven is ſo little minded! O what is an earthly kingdome in compariſon of the heavenly kingdome? the Angels themſelves though they are glorious ſpirits, yet they are miniſtring Spirits.

Do not moſt men in the world make light of God, and Chriſt, and the Spirit, and Heaven, and their pretious Souls? *And he ſent forth his ſervants to call them that were bidden to the Wedding, and they would not come: again he ſent forth other ſervants, ſaying, Tell them that are bidden, behold I have prepared my dinner; my Oxen and my fatlings are killed and all things are ready; come unto the marriage. But they made light of it, and went their*

way one to his Farm, another to his Merchandize, Mat 22.3,4,5.

Wretched Worldlings make religion a By buſineſs, they will hear, read, and pray when they have nothing elſe to do: O that ſuch men did but know what everlaſting glory, and everlaſting torments are: would they then do as they do? O that they did but know the worth of their Souls, and the want of a Saviour; the ſhortneſs of their time, and the greatneſs of their work: would they then neglect God and their own Souls as they do?

O Friends, let me beſeech you to whom I write, to make Religion your main buſineſſe, hearing, reading praying, believing, and doing your main buſineſſe, *Labour not for the meat which periſheth, but for that meat which endureth unto everlaſting life, which the Son of Man ſhall give unto you: for him hath God the Father ſealed*, John 6. 27.

V. Fifthly, Do nothing in this World, but what you can anſwer in another world.

For we muſt all appear before the judgement ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad, 2 Cor. 5. 10: *In the day when God ſhall judge the ſecrets of*

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men by Jeſus Chriſt according to my Goſpel, Rom. 2. 16. *He hath appoynted a day in which he will judge the world in righteouſneſs, by that man whom he hath ordained*, Acts 17.31. *For God ſhall bring every work to judgement, with every ſecret thing, whether it be good, or whether it be evil*, Eccleſ. 12. 14. Oh for the Lords ſake, my dear Brethren, Let nothing be done by you in this world, but what may be anſwered in another world.

Many men do that in this world, which they cannot anſwer in another world; Now they contemn God, blaſpheme God, rebel againſt God, go a whoring from God, and perſecute the Beloved of God: Inſtead of protecting the Saints, impriſon the Saints; and are more for cruſhing them, than comforting them. inſtead of viſiting them, viliſie them; and inſtead of affecting them, afflict them, and *eat them up as they eat bread*, Pſal. 14.4. and will not ſuffer them to worſhip the true God in Spirit and in truth, but

Mock them, *Heb.* 11.36.
Threaten them, *Acts* 4. 29.
Accuſe them, *Acts* 24.5.
Slander them, *Mat.* 5.11.
Curſe them, *Mat.* 5.44.

Beat

Beat them, *Acts* 5. 40.
Imprison them, *Acts* 4. 3.
Plunder them, *Heb.* 10. 34.
Banish them, *Heb.* 11.
And murder them, *Rom.* 8. 39.

All this the poor innocent suffer, whilst swearing, cursing, whoring, robbing, blaspheming, drunkenness, and gluttony, and all manner of debauchery, yea, murder it self walks unpunished in the streets, and only *he that departs from evil makes himself a prey.* What wonder then if such as these shall one day hide themselves in Dens and Holes, *and cry to the Rocks and Mountains to fall on them, and hide them from the face of him that sits on the Throne, and from the wrath of the Lamb,* Rev. 6. 15, 16. Oh what will Persecutors do, *when Jesus Christ shall appear in flaming fire, taking vengeance on them that knew him not, and obeyed not his Gospel!* 2 Thes. 1. 8. Will they not then be dumb and speechless, and have never a word to say for themselves, as that man that had not on his Wedding garment, *Mat.* 22. 12.

But oh beloved, *Let that Grace that hath appeared to all men, teach us to deny ungodliness and worldly lusts, that we may live soberly, righteously, and godly, in this present World.*

Tit.

Tit. 2. 11, 13. following the Lamb, resisting Satan, shunning sin, and separating from the World.

VI. *Sixthly*, Make the Word of God your Rule, and the Spirit of God your Guide.

To the Law, and to the Testimony: if they speak not according to this Word, it is because there is no light in them, Isa. 8. 20. *We have also a more sure Word of Prophesie, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts*, 2 Pet. 1. 19. *All Scripture is given by inspiration of God, & is profitable for Doctrine, for Reproof, for correction, for Instruction in righteousness*, 2 Tim. 3. 16. *Howbeit when the Spirit of truth is come he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear that shall he speak, and he will shew you things to come*, Iohn 16. 13. The Scripture is a rule before us, to shew us where we must go; the Spirit is a word behind us, to enable us to go according to the Directions of that word, the word of God is a compass, by which we are to ship our course, the Spirit is the great Pilot that steers us in this course. We have no eyes to see the word, till the Spirit enlighten them; we have no ears to hear

hear the Word, till the Spirit open them: we have no hearts to obey the Word, till the Spirit bow and encline them. By the Word of God we know the mind of the Spirit; and by the efficacy of the Spirit, we feel the efficacy of the Word. The Word of God shews us the way; and the Spirit of God leads us in that way which the Word points out. The Spirit of God is able to expound the Word of God, and to make it plain to our understanding. The holy Ghost is the Churches Interpreter; he gives the Scripture, and he can reveal unto us the sense and meaning of the Scripture. The Word is Gods Counsellour, to discover the Path in which we are to walk; the Spirit is the Counsel of God, that teacheth us how to walk in that Path. The Word is a Chrystal Glass, which shews us our duty, the Spirit gives us sight to see our duty. If God had not put his Spirit into our hearts, as well as his Word into our mouths, we should never have arrived at the fair Haven of peace. *Austin* calls the Scriptures, *The Epistle of God to the Creatures*, by which we understand the very heart of God. God Almighty hath in the secret Scriptures, as it were unbusomed himself, and unfolded

all his Counsel to the Creatures, as far as it is necessary to be known, for their direction and guidance to everlasting life.

There be many that walk by false Rules.

1. *Some by Opinions.*
2. *Some by Custom.*
3. *Some by Providence.*
4. *Some by Conscience.*
5. *Some by their own Reason.*
6. *Some by mens Examples.*
7. *Some by their Lusts.*

But, O my dear Friends, let me beseech you to walk by none of these false Rules, but keep close to the Word and Spirit of God.

VII. Seventhly, Be faithfull and fruitfull.

Therefore, my beloved Brethren, be ye stedfast and unmovable, always abounding in the Work of the Lord, forasmuch as you know your labour is not in vain, 1 *Cor.* 15. 58. Every Tree that beareth not good fruit, is hewen down, and cast into the fire. Christians must be fruitfull, and not slothful: See that you bring forth good fruit, and much fruit.

First, *Sincerity*: which is not a single Grace, but the soul of all Graces. *Behold thou desirest Truth in the inward parts*, Psal. 51. 6.

Secondly

Secondly, *Humility*: A Grace most prevailing with God for the obtaining of all Graces. *Take my yoke upon you, and learn of me: for I am meek and lowly in heart, and ye shall find rest unto your souls.*

Thirdly, *Prudence*: The patient Christian is the best for waiting, but the prudent Christian is the best for working: *Be wise as Serpents, and harmless as Doves*, Mat. 10. 16. We must have innocency with our wisdom, else our wisdom is but craftiness; and we must have wisdom with our innocency, else our innocency is but weakness: We must have the harmlesness of the Dove, that we may not wrong others, and we must have the prudence of the Serpent, that others may not abuse and circumvent us: Not to wrong the truth by silence, here is the innocency of the Dove; not to betray our selves by rashness, here is the wisdom of the Serpent.

Fourthly, *Patience*. *Here is the Patience of the Saints*, Rev. 13. 10. and 14. 12. The way to bring the world under us, is for us to be patient under them.

Fifthly, *Self-denyal*. *If any man will come after me, let him deny himself, and take up his cross and follow me*, Mat. 16. 24.

Be faithful in your Promises, and in your Purposes: be faithful to the Ways of God, and Cause of God; O do not begin with the Lamb, and end with the Beast; but *be thou faithful unto death, and I will give thee a Crown of life*, *Rev.* 2. 20. Keep your Lights burning, your Lamps shining, your loins girded, your Consciences wakened, your Garments unstained, and your Spiritual Armour constantly on, and closely girt.

VIII. Eightly, Have a care of reporting and believing the Worlds Reports of the People of God.

Those that have a good Conscience, have not always a good name. The People of God in this life are called the *troublers of Israel*, *seditious*, *rebellious*, and what not? An old device of that old Serpent, to perswade the troublers of *Israel* to be *Elijah*, the Chariot of *Israel*, 1 *Kings* 18. 17. 2 *Kings* 2. 12. *Jeremiah* for speaking against their sins and wickednesses, and denouncing *Gods* judgements against them, is judged worthy of death, *Jerem* 26. 8, 9 So *Jerem.* 38. 4. The wicked Nobles petition the King to murder him, under the pretence, that he sought not the good of the People, but their hurt. So *Amos* for speaking against the Abominations

of

of the Kings Court, is charged with Treason against the Kings Person. *Am.* 7 10, 13. So *Paul* and *Silas* for preaching up the Kingly Power of Jesus Christ, are accused by envious *Jews* and rude multitude for turning the World up-side down, and breaking the Decrees of *Cæsar*. Yea, Christ himself had this laid to his Charge: mark what the *Jews* say of him; *And they began to accuse him, saying, We found this fellow perverting the Nation, and forbidding to give tribute to* Cæsar, *saying that he himself is Christ a King*, Luke 23 2. Mat. 27. 18. And for this have the Servants of God in all Ages been accused and persecuted, killed and stoned, *Mat.* 27. 37. *Acts* 7. 52. Now if they did so to the green Tree, no wonder if they do it to the dry. If the Lord and Master was called an enemy to *Cæsar*, no wonder if those of his household be called so too. Our integrity will not secure us from infamy. The choicest of Professors have had black marks in the Worlds Kalender. It is usual for those who live in treason and rebellion against the King of Heaven to slander his servants with treason and rebellion against the Kings of the Earth.

But, my dear Brethren, take heed of this,

for as the death of the Saints are precious, so the names of the Saints are precious in God, account. The World will father a hundred lies upon the Lords People. *Men shall revile you, and persecute you, and shall say all manner of evil against you falsly for my sake*, Mat. 5. 11. 2 Tim. 2. 9. Wicked men hate them most, that God loves most. But God will roul away the reproaches of his people, he will cause their Innocency and Righteousnes to break forth as the Sun at noon day, and their names shall be in everlasting remembrance; yea, at that great Day, God will clear their innocency before men and Angels and all the World.

IX. *Ninthly*, Keep in with God, now men are out with you.

But it is good for me to draw near to God. I have put my trust in the Lord God, that I may declare all thy works, Psal. 73, 28. He that dwelleth under the shadow of the Most High, no plague shall come nigh him; *He will give his Angels charge over thee*, Psal. 91. 10. *Though the Fig-tree should not blossome, and there be no fruit in the Vine, though the labour of the Olive should fail, and the fields should yield no meat; the Flock should be cut off from the fold, and the Herd from the stalls, yet*

I will rejoyce in the Lord, I will triumph in the God of my Salvation, Hab. 3. 17, 18. *The Name of the Lord is a strong Tower, and the Righteous runneth into it, and are safe*, James 4. 8. *Draw near to God, and he will draw near to you.* This is a great comfort to the People of *God*; though they be as Lillies amongst Thorns, and as Sheep amongst Wolves, that they have a *God* to go to. *Come my People, enter into thy Chambers, and shut thy doors about thee; hide thy self as it were for a little moment, until the indignation be overpast*, Isa. 26. 20. Let the world frown, and friends forsake you, God can sweeten all your enjoyments: keep in Gods way, and you will be sure of Gods protection; do you keep Gods Precepts, and God will keep your persons: do what God commands, and avoid what God forbids, and then you need not fear what men can do unto you. If you would have God to take care of you, you must cast your care upon God; wait on Him, and walk with Him; obey his Precepts, and believe his Promises.

Oh beloved, let wicked men fall out with us, and hate us, and reproach us, and punish us as much as they will, if we keep in with God: Therefore, my beloved, above

all things get communion with God, and keep communion with God; Communion with God will yield you two Heavens; a Heaven upon earth, and a Heaven after death. All Saints shall enjoy a Heaven, when they leave the Earth: Some Saints enjoy a Heaven whilst they are on the earth. He enjoys nothing that wants communion with God: He wants nothing that enjoyes communion with God.

X. Tenthly, Live above the love of Life, and the fear of Death.

For whosoever will save his Life, shall lose it, and whosoever will lose his Life for my sake, shall find it, Mat. 16. 25. *If any man come unto me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my Disciple*, Luke 14.16. He that loves Christ more than his life, will be sure to save & to keep both. He that goes out of Gods way to avoid danger, shall certainly meet with danger. *Ye are not your own, for ye are bought with a price; therefore glorifie God in your body, and in your spirit; which are Gods*, 1 Cor. 6.19,20.

My dear Friends, Let us live above suffering and fears, though we cannot live without suffering: *In the World you shall have tri-*

bula-

bulation; but be of good chear, I have overcome the World. I have overcome the World for you, and I have overcome the World in you, *Joh.* 16.33. He that loves Christ above his life, will let life go rather then Christ.

Consider my Beloved, Christ and the Cloud of Witnesses and Martyrs that are gone before, and are passed over & through all those floods, and safely arrived, and are now in Heaven with God and Christ, and the holy Angels, where there is fulness of joy, and pleasures for evermore. *Thou wilt shew me the path of Life: in thy presence is fulness of joy, and at thy right hand there are pleasures for evermore,* Psal. 16.11. Oh the joy that they enjoy! Oh the Rivers of Consolations that flow from God! *Therefore are they before the Throne of God, and serve him day and night in his Temple: and he that sitteth on the Throne shall dwell amongst them. They shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any heat: for the Lamb which is in the midst of the Throne, shal feed them, and shall lead them into living Fountains of water, and God shall wipe away all tears from their eyes,* Rev. 7.15, 16, 17. Who are they that have all this honour, and glory,

and

and joy, and blessedness in Heaven? For this see, *v.*14. *These are they which came out of great Tribulation, and have washed their Robes, and made them white in the Blood of the Lamb.* The sweetness of the Crown which Believers shall receive, will make them amends for the bitterness of the Cross they carried.

XI. Eleventhly, Desire better hearts more than better times.

O Jerusalem, *wash thine heart from wickedness, that thou mayest be saved: how long shall thy vain thoughts lodge within thee?* Jer. 4. 14. *For out of the heart proceed evill thoughts, Murders, Adulteries, Fornications, Thefts, false Witness, Blasphemies,* Mat. 15. 19 *The heart is deceitful above all things, and desperately wicked, who can know it?* Jer. 17. 9.

Oh Beloved, instead of reforming, we are complaing of wicked men, more than wickedness, of their Cruelty, more then our Apostacy; of their Injuries against us, than our Injuries against God. We pore too much upon second causes, or complain of instruments, not of our selves. We have been a long time in sinning, & we had need be a long time in repenting: the times had not been so bad, had not we been so bad

bad: and the times would ſoon be better, if we were but better.

Alas, Beloved, we have ſinned ſuch ſins, as unrighteous men could not ſin, againſt the cleareſt Light, and deareſt Love: the better God hath been to us, the worſe we have been to him: he hath loaded us with his mercies, and we have wearied him with our ſins: Oh let us blame our ſelves more, and the times leſs: Let us turn unto the Lord, that he may turn unto us in love and mercy: Let our hearts go out to him, that his heart may come unto us. Oh beg and cry for better hearts, that you may ſerve *God* better: for *broken hearts*, for *ſincere hearts*, for that is that *God* looks at, and calls for, *Prov.* 23. 26. *My Son, give me thy heart.* Our hearts are alwayes out of tune to ſerve *God*; but never out of tune to ſerve *ſin*: for if we had never ſo good times, and not good hearts, it would rather hurt us than bleſs us.

XII. Twelfthly, Grow downward in humility, and inward in ſincerity: *Unto me, who am I ſs then the leaſt of all Saints, is this grace given that I ſhould preach among the Gentiles the unſearchable riches of Chriſt,* Epheſ. 3. 8. And *whoſoever ſhall exalt*

alt himself, shall be abased; and he that shall humble himself, shall be exalted, Mat. 23. 12. *Put on therefore (as the Elect of God, holy and beloved) bowels of mercy, kindness, humbleness of mind, meekness, long suffering*, Col. 3. 12. *Be cloathed with humility; for God resisteth the proud, and giveth grace to the humble: humble your selves therefore under the mighty hand of God, that he may exalt you in due time*, 1 Pet. 5. 5, 6. Bring up your will to God, that God may bring down his will to you. Be low in your own eyes; keep a low esteem of your selves: abhor pride, and fly from it: be inwardly sincere, as well as outwardly humble. Do not look Heaven-ward by your profession, and hell-ward by you conversation. *He* that lives in sin, is dead in sin, *Ephes.* 2. 1. *Grace be with all them that love our Lord Jesus Christ in sincerity*, Eph. 6. 24. Let your hearts be upright with *God*, and walk as those that have *God* for their portion: knowing there are many eyes upon you; the eye of *God*, the eye of Christ, the eye of Angels, the eye of Saints, the eye of the World, and the Devil eyes you too: therefore walk wisely and sincerely; be like the Kings daughter, all glorious within, *Psal.* 45. 3. *She is all glorious within*, though

though within is not all her glory: *Her cloathing is of wrought gold.* Do not think your selves good because others think so: Alas, the best mens confidences of us, are poor evidences for heaven: the best testimony is that within us, and above us. See therefore that ye grow in *Grace*, and delight in holiness, bring forth much fruit, live still as before the living *God*: take heed of hypocrysie and apostacy: make it your daily business to walk with God: be much in the exercise of humility: humility will exceedingly adorn your profession: do not place Religion in a few good words, when the substance is neglected, but live as you would die: live to day as if you were to die to morrow:

Live to Day

XIII. Thirteenthly, do good to those that be good.

He *hath shewed thee, O man, what is good: And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?* Micah. 6. 8. *That they do good that they be rich in good works, ready to distribute, willing to communicate,* 1 Tim. 6. 18. *But to do good, and to communicate forget not, for with such sacrificies God is well pleased,* Heb. 13. 16. *Pure Religion, and undefiled before God*

God and the Father, is this, *to visit the fatherless and widdows in their affliction*, Jam. 1. 27. Forget not to contribute to the necessities of the poor Saints, think that *God* hath given you your Estates for such a time as this.

Oh beloved, what an opportunity have you now to do good, if Satan do not hinder you! are there not many of Christs Ministers now in want? and Members in want? some in prison, and others out of prison: *Remember those that are in bonds, as bound with them; and them that suffer adversity, as being your selves also in the body*, Heb 13. 3. There be many men that have a great deal of this worlds wealth, and riches, and goods in their hands, and in their houses, but they have no Grace in their hearts, and therefore they do no good with the goods of this World; they live so unfruitful, that their lives are scarce worth a prayer, nor their deaths scarce worth a tear. Men may as well go to Hell for not doing good, as for doing evil: he that bears not good fruit is as well fuel for Hell as he that bears bad. You may not be outwardly bad, and yet not inwardly good: you may be as far from grace, as from vice: Men are not so much

sent

ſent to Hell for doing evil, as for not doing good: *For I was an hungred, and ye gave me no meat: I was thirſty and ye gave me no drink*, Mat 25. 42. The rich Glutton was in Hell torments, not for perſecuting *Lazarus*, but not relieving *Lazarus*. *Meroz* was curſed by the Angel, not becauſe they fought againſt the Lord, but *becauſe they came not to help the Lord againſt the mighty*, Judg 5. 23. It is one of the greateſt mercies in the world, for *God* to give a man a heart to do good with that he hath given him.

O Beloved, be alwayes a doing good and hating evil: Look not only where you may get good, but where you may do good: Labour to be helpful to the ſouls of others, and to ſupply the want of others.

XIV. Fourteenthly, Chuſe Chaſtiſement before defilement.

Moſes *when he was come to years, refuſed to be called the Son of* Pharoahs *daughter, chuſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon*, Heb. 11. 24. 25. *For ye had compaſſion of me in my bonds, and took joyfully the ſpoiling of your goods; knowing in your ſelves that ye have in Heaven a better, and an enduring ſubſtance*, Heb. 10. 34. So the three Children choſe

chose *burning in the fiery Furnace*, before *bowing to the Golden Image*, Dan. 3. 17, 18. *We are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O King. But if not, be it known to thee, O King, that we will not serve thy Gods, nor worship the golden Image which thou hast set up*: So *Daniel* chose *suffering* before *sinning*. And it is said of those in *Heb.* 11. 35. they *accepted not of deliverance*: and *others were tortured, not accepting deliverance, that they might obtain a better Resurrection.*

O Beloved, there is more evil in the least sin against Christ, than in the greatest suffering for Christ:

First, Our sufferings for Christ, are but light, 2 *Cor.* 4. 17.

Secondly, But short, but for a moment.

Thirdly, Christ stands by us in our sufferings.

Fourthly, Our sufferings are ordered by the Father.

Fifthly. Our sufferings shall not hurt our souls.

Sixthly, God gives us the best of comfort.

forts in the worst of times: we have most of Consolations from God when we have most of Tribulations from men; as our sufferings do abound, so our Consolations do abound: When the burden is heaviest upon the back, then the peace of Conscience is sweetest and greatest within. Therefore my dear Brethren, keep your selves out of the puddle of this world, and from the evil of this world: and if you must sin or suffer, chuse suffering before sinning.

XV. Fifteenthly, Think not the worse of Godliness because it is frowned upon; nor the better of Ungodliness because it is smiled upon.

For bodily exercise profiteth little, but Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come, 1 Tim. 4 8. *Yea, doubtless, and I count all things but loss, for the Excellency of the Knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them all but dung, that I may win Christ,* Phil. 3. 8. *And have no fellowship with the unfruitful works of darkness, but rather reprove them,* Ephes. 5. 11. *For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord,* Rom 6. 23.

Oh Friends, think not the worse of Holiness, because it is reproached and scorned, and persecuted by wicked men and Devils: nor the better of wickedness, because wicked men love it and follow it, and say, *It is in vain to serve God:*

*nd what profit is it that we have kept his Ordinances, and that we have walked mournfully before the Lord of hosts, Mal.*3.14. But there is a time coming, when ungodly men would be glad of some of that Holiness that now they despise: but they shall be as far then from obtaining it, as now they are from desiring it. Let us therefore love Holiness, and hate Wickedness; *For without holiness no man shall see the Lord.* Heb. 12.14. Holiness is the only way to happiness. We must not dress our selves for another world, by the Looking-glass of this world: *Thou shalt not follow a multitude to do evil,* Exod. 23.2. *For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ, whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things,* Phil.3.18,19. The Children of God must be harmless in their actings, and blameless in their walkings.

XVI. Sixteenthly, Prize the Word of God by the worth of it, that you may never come to prize the Word of God by the want of it.

How sweet are thy Words unto my taste! Yea, sweeter than honey to my mouth, Psal.119.10. *It is sweeter than the honey, and the honey-comb,* Psal.19.10. *Oh how do I love thy Law!* Psal.119.97. I love thy Commandments above gold: yea, above fine gold. *The Law of thy mouth is better to me than thousands of Gold and Silver,* vers. 72. *As new born babes*

babes desire the sincere milk of the Word, that ye may grow thereby, 1 Pet. 1. 2. Let the Word of God dwell richly in you, not only with you, but in you, Col. 3. 16. Oh let us with *Job*, esteem the Word of God, above our necessary food, *Job* 23. 12. and with *David*, above our gold and silver. The delight of a Saint, in *Gods* Word, overtops all his creature delights. Wicked men can delight in the Creatures of *God*, they can delight in the gifts of *God*, but not in the *God* of gifts. Oh let us love the *Word*, and prize the *Word*, it is the Sun of the Christian world. As the Sun is the light of the natural world, and without it the world is but a Chaos, and a dungeon full of darkness; so is the Word of *God* the light of the spiritual World, without which a Christian is an eternal night. Take away the Scriptures, and there will be no certain rule to direct men what is to be done, or what is to be believed; All false ways are here discovered, all sins are here forbidden all holiness is here commanded. Here you may see every action and motion of your lives, as a step to life, or a step to death, as a step heaven ward, or a step hell ward: Oh therefore prize the Word, and obey the Word,

First, It is a plain Word.
Secondly, It is a perfect Word,
Thirdly, It is a sure Word.
Fourthly, It is an uniform Word.

Fifthly, It is a powerful Word; it is the savour of Life unto life, unto them that believe. Oh Beloved, let us read the Word, and abide in the Word, *If ye continue in my Word, then are ye my Disciples*, Joh. 8. 31. The less now you hear, the more do you read, that little Book of the *Revelations* and *Daniel* especially.

XVII. Seventeenthly, Have a care of the Whore of *Babylons* golden Cup and sweet Wine.

And the Woman was arrayed in purple, and scarlet colour, and decked with Gold and pretious stones, and pearls, having a golden Cup in her hand full of abominations, and filthiness of her fornication, Rev. 17. 4. *And the Serpent cast out of his mouth water, as a flood, after the Woman, that he might cause her to be carried away of the flood*, Rev. 12. 15. Let me beseech you to have a care of this, and keep your selves from this: Be like the Virgin Spouse of Christ, which followeth him wheresoever he goeth.

My dear Friends, keep your selves from four things.

First. From false Teachers. The Devil hath his Ministers as well as Christ. *Beware of false Prophets, which come to you in sheeps cloathing, but inwardly they are ravening Wolves*, Mat. 7. 15. *Yea, they are greedy Dogs, which can never have enough; and they are Shepherds that cannot understand: they all look to their own way, every one for his*

his gain from his quarter, Isa. 56. 11. Oh false Teachers do not feed the Flock, but fleece the Flock; they do not convert, but pervert: they do not season, but poison: they do not edifie to Salvation, but edifie to Damnation; instead of curing souls, they kill souls: so they have but the Peoples *goods*, they care not though the Devil have their *souls*: they are neither rightly called, nor rightly qualified, nor rightly ordained: *Their course is evil, and therefore is not right*, Jer. 13, 10. They are like Doggs and VVolves combining together to macerate the Flock of Christ. Oh therefore keep your selves from *Babylons* Merchants, that make Merchandize of the Souls of men, *Rev.* 18. 13. Oh the sins of Teachers are the teachers of sins.

Secondly, From false Doctrine. *But there were false Prophets also among the people, even as there shall be false Teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction*, 2 Pet. 2. 1. *Be not carried away with divers and strange Doctrines; for it is a good thing that the heart be established with Grace, not with Meats, which have not profited them that have been occupied therein*, Heb. 13. 9.

I beseech you also in the Lord, my dear Brethren, that you do not carnally comply with, nor superstitiously conform to the inventions of men; But *stand fast in the Liberty wherewith*

Christ hath made you free, Gal. 5. 1.

Thirdly, from false Worship. *If any man worship the Beast, and his Image, and receive his Mark in his forehead, or in his hand, the same shall drink of the Wine of the Wrath of God, which is poured out without mixture into the Cup of his Indignation, and he shall be tormented with Fire and Brimstone in the presence of the holy Angels, and in the presence of the Lamb*, Rev. 14. 9, 10. *Ye worship ye know not what, God is a Spirit, and they that worship him, must worship him in Spirit and in Truth*, John 4. 23, 24. As there be some in the World that worship false gods, so there be others that worship the true God with false worship. They that worship the Beast, worship the Devil, *Rev.* 13. Oh meddle not with false worship, with vain worship, and will-worship; worship God as he teacheth us to worship him. Our work is to depend on Christ's Works: our outward working depends on God's inward working.

Fourthly, From false Opinions, from Error and Sedition: Let your hearts be upright, your judgments sound, and your lives holy: Love the Truth, obey the Truth, and hold fast the Truth.

Now Beloved, Let me beseech you for God's sake, and for Christ sake, and for your Souls sake, keep your selves from false Teachers, from false Doctrine, from false Worship, from false

false Opinions. If you will be tasting and supping at *Babylons* cup, you must resolve to receive more or less of *Babylons* plagues.

XVIII. Eighteenthly, Be one with every that is one with Christ.

Endeavouring to keep the Unity of the Spirit in the Bond of Peace. There is one body, and one Spirit, even as ye are called in hope of your calling: One Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all, Ephes. 4. 3,4,5, 6. *Every one that loveth Him that begat, loveth him also that is begotten of Him. By this we know that we love the Children of God, when we love God and keep his Commandements,* 1 John 5. 1, 2. *He that loved not his Brother whom he hath seen, how can he love God whom he hath not seen?* 1 John 4. 26.

Oh Consider what a dishonour it is to the Gospel, that those that profess themselves Sons of the same God, Members of the same Christ, Temples of the same Spirit, Heirs of the same Glory, should be at jarring one with another! It is strange and unnatural, that Lillies should prove Thorns to one another! that those who are Saints in profession, should be Devils in practice to one another! that God's Diamonds should cut one another! For Woolves to devour the Lambs is no wonder, but for one Lamb to devour another is a wonder, and monstrous! Oh that Christians instead of loving

ving one another, should hate one another? Oh how unlike are we to that God, whom we profess to be our God! He is full of Love, full of Goodness, and full of Mercy and Patience: Oh but Christians cannot bear and forbear one with another. Oh do not wicked men warm themselves at the sparks of our divisions, and say, It is as we would have it?

Oh Beloved hath not God made his Wrath to smoak against us for the divisions and heart-burnings that have been amongst us? Oh that you would lay this to heart, and throw away all discord and divisions, and heart burnings, and labour for an oneness in love and affection, with every one that is one with Christ. Oh labour for a healing spirit. You cannot love God if you do not love the People of God. *If any man saith he loveth God, & hateth his brother, he is a lyar. Let brotherly love continue*, Heb. 13. 1. *They that feared the Lord, spake often one to another*. Mal. 3. 16. Christ's Doves should flock together. There be many that cannot love a man, unless he be of their Opinion, or a Member of their Church, though he be a Member of Christ. Every man hath a good opinion of his own opinion: But alas, Beloved, it is not this opinion, or that opinion; this way, or that way, will bring a man to Heaven without Faith in Christ; and he that hath Faith in Christ, hath right to all the Ordinances of Christ, and Promises

miſes of Chriſt, and Priviledges of Chriſt; Therefore let me beſeech you to love every man, that is a godly man, let him be of what Way and Form he will. *And the multitude of them that believed, were of one heart, and of one ſoul,* Acts 4. 38.

XIX Nineteenthly, Love Chriſt with a Love ſtronger than Life, who loved us with a love ſtronger than Death.

Therefore doth my Father love me, becauſe I lay down my life, that I might take it again: no man taketh it from me, but I lay it down my ſelf. I have power to lay it down, and I have power to take it again, John 10. 17, 18. *This is a faithful ſaying, and worthy of all acceptation, That Chriſt Jeſus came into the world to ſave ſinners,* 1 Tim. 1. 15. Chriſt's love to us was ſtronger than death; he dyed for love; he laid down his life to ſave our lives; he loves us as the Father loves him, John 15. 9. *As the Father hath loved me, ſo have I loved you: continue ye in my love.* Oh the Scripture hath exceeding high expreſſions of his affection to us. Now, Beloved, if he dyed for us, and ſuffered for us, and ſet his heart upon us to love us, and to delight in us: how ought we then to love him again! *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind,* Mat. 22. 37. 38. *Whom have I in Heaven but thee, and there is none upon Earth that I deſire beſides thee,* Pſal. 73. 25. *Unto*

you

you therefore which believe, he is pretious, 1 Pet. 2. 7. Oh let our hearts be full of love & affections to Christ, Love will breed courage, and cast out fear, slavish fear before God, and carnal fear before men: God can keep us from the torments of men, but men cannot keep us from the torments of God. Whilst we stand by God, God hath promised to stand by us: Therefore be not afraid of any Authority that stand in opposition to the Authority of Christ. None can promise us better than Christ can; none can threaten us worse than Christ can. Can any man promise us with better than Heaven? Can any man threaten us with worse than Hell? Heaven is promised to those that love him; and Hell is to be the portion of those that hate him.

Oh my dear Brethren, let us love Christ with a love stronger than death. So did *Paul*, and the rest of the Apostles, *Who shall seperate us from the Love of Christ? shall tribulation or distress, or persecution, or famine, or nakedness, or peril or sword?* Rom. 8. 35. Love is stronger than Death, many waters cannot quench it, neither can the flouds drown it, *Cant.* 8. 6, 7.

XX. Twentiethly, Be every day as serious in your preparation for death, as if it were your last day.

All the dayes of my appointed time will I wait till my change come, Job. 14. 14. *This night thy*

soul

ſoul ſhall be required of thee, Luke 12. 20. *For what is your life? It is even a vapor that appeareth a little time, and then vaniſheth away*, Iam. 4. 14. *Behold thou haſt made my dayes as an handbreath, and mine age is as nothing before thee: Verily, every man at his beſt ſtate is altogether vanity*, Pſa. 39. 5. As no Saint knows when that time and hour ſhall be; ſo no wicked man knows when it ſhall not be. To live without fear of death, is to dye living: To labour not to dye, is labour in vain. Men are afraid to dye in ſuch and ſuch ſins, but not afraid to live in ſuch and ſuch ſins. Oh the hell of horrours and terrours that attend thoſe ſouls that have their greateſt work to do when they come to dye! Therefore as you would be happy in death; and everlaſtingly bleſſed after death, prepare and fit your ſelves for death. Did Chriſt dye for us that we might live with him, and ſhall we not deſire to dye and be with him? A Believers dying day is his Crowning day. *And I heard a voice from Heaven, ſaying unto me, Write, Bleſſed are the dead which dye in the Lord, from henceforth, yea ſaith the Spirit, that they may reſt from their labours, and their works do follow them*, Rev. 14. 13.

O I beſeech you my dear Brethren, every day ſpend ſome time in preparation for, and meditation of Death, Judgement, Hell, Heaven, and Eternity. Eternity is a ſum that can never be numbred, a line that can never be mea-

measured: Eternity is a condition of everlasting sorrow, or everlasting joy. Oh think of this, and prepare for this every day before the night of death comes.

And thus my beloved, I have given you these Twenty precious Directions for your souls.

I shall leave this Book with you as a Legacy of my dearest Love: my desire in all this, is your happiness here, and your happiness hereafter. My earnest and humble desire of you is, That you would mind this Book and my former Treatise; not only read them, but reform your lives by them. O do your Duty, love your Duty, & live your Duty, that you may be made meet to be partakers of the Inheritance of the Saints in Light: Which is, and shall be the earnest and constant Prayer of one that esteems it a most Glorious Priviledge to be of the number of those who follow the Lamb whithersoever he goeth.

William Dyer.

These are they which follow the Lamb whithersoever he goeth.

THE Title of this Book tells us, it is *The Revelation of John*; and *John* tells us, Chap. 1. 1. it is *the Revelation of Jesus Christ*: Christ's Revelation to *John*, and *John*'s Revelation to us.

The *Summa* of this Book is set forth, Chap. 1. 19. *Write the things that are, and the things that shall be hereafter.* And into these two parts the Book is divided.

First, A Relation of the things that are referring to the seven Churches of *Asia*.

Secondly, A Revelation of the general state of the Church to come, and that from *John*'s time unto the second coming of the Lord.

The words of this Book are the true sayings of the true God; they are therefore *true and faithful*, Chap. 22. 6.

The matter of this Book so much concerns the good of the Church, that Jesus Christ commandeth every one that hath an ear to hear, i. hearken what the Spirit of God saith unto the Churches and to shew how earnest Christ Jesus is to have all his Members and Servants acquainted with the things revealed in this Book, this charge he repeats eight times over, as this Book shews, ch. 2. 7, 11, 17, 29. and ch. 3. 6, 13, 22. and chap. 13. 9.

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A bleſſing is pronounced upon the Reader, Hearer and Doer of the things written in this *Book*, chap. 1. 3. O what can be ſaid more, or more effectually, to ſtir us up to hear or read, than bleſſedneſs? *And bleſſed is he that keepeth the words of the Prophecy of this book*, chap. 22 7. But how ſhall we keep them, except we know them? and how ſhall we know them, except we read them?

The Excellency of this Book is ſuch, as neither Man nor Angel, none in Heaven or Earth, or under the Earth, was found worthy ſo much as to look into it, till Jeſus Chriſt went and took it out of his Father's hand, to open it unto us, *chap.* 5. 3. The bleſſed Saint, *John*, could not but weep for fear leſt this Book ſhould have been kept cloſe from him and the Church; ſo earneſt was he to know thoſe things, which we neglect to know *chap.* 5. 4.

This Book is a moſt precious jewel, which Chriſt hath beſtowed upon his Church in the latter dayes: and it is our great duty to look into it, and read it, ſtudy it, open it and expound it, that all the People may thorowly be acquainted with it, eſpecially in theſe times; for now in this Age is and ſhall be the very heat of the War, and brunt of the Battel betwixt *God* and *Belial*, betwixt *Chriſt* and *Antichriſt*, betwixt the *Lambs followers* and the

Beaſts

Beast's followers. Now this Book lyeth all open, & plainly telleth us what shall be the issue and success in the day of battel; which side shall have the victory, and which side shall go down, *chap.* 17. 19. And certainly the sons of *Belial* shall not long prevail; the date of their reign is almost out, and the time draws on apace wherein both they and their *Beast* shall be laid in the dust.

This Book sheweth us the rising of the *Beast*, the declining of the *Beast*, and the ruine of the *Beast*, chap. 18.

Our Lord Iesus hath shewed us in this Book, the sorrows, and sufferings, and afflictions, and tribulations, which the Church was to meet withall in the latter times, *chap.* 11. 7. and *chap.* 12. 14. 15. and *chap.* 13. 7.

And her deadly and cruel Enemies, the Whore of *Babylon*, the Mother of Harlots, the *Beast*, the false Prophet, and the great red Dragon which maketh War against her, and casteth out floods after her, *chap.* 12. 17.

This Book sheweth us likewise the true State of the true Church upon Earth; what she is, where she is, how she is, and what she shall be hereafter; and that before the slaying, under the slaying, and after the slaying.

1. Before the slaying time the true Church is in the wilderness, *where she hath a place prepared her of God, that they should feed her there a thou-*

sand

and two hundred and threescore dayes, chap. 12. 2. Before the slaying of the witnesses the true Worshippers of God are in a low condition, in heavinesse and sadnesse, in sackcloth and ashes, in a mourning and suffering state, being scattered and dispersed here and there, as *Israel* was of old. But though this be the condition of the poor woman in the wilderness, yet she is not without comfort: she may take comfort in three things.

1. That *God* prepared a place for her.

2. That *God* nourished her, and locked her up in his Chamber of Providence.

3. That God numbred her dayes of suffering. The Tribulation of the Saints of the Old Testament is reckoned up still by years, as the bondage of *Egypt* four hundred and thirty years; and the Captivity of *Babylon* seventy years. But under the New Testament by dayes; *Feare none those Tribulation ten dayes*, chap. 2. 10. *And the two Witnesses shall lye dead three dayes and a half*, chap. 11. 9. So the woman was to be in the wilderness a thousand two hundred and threescore dayes.

The Church is compared to a woman for four Reasons.

First, As a woman is weak and feeble, so is the Church, and can do nothing without Christ, *John* 15. 5.

Secondly, As a woman is useful and fruitful, so is the Church, *John* 15. 2.

Thirdly

Thirdly, As a Woman is fair and beautiful, ſo is the Church, *Ezeck.* 16. 12.

Fourthly, As a Woman is full of love and affection, ſo is the Church, *Cant.* 2. 5.

2. Under the ſlaying time the true Worſhippers of God and Witneſſes of Jeſus Chriſt *lie dead in the ſtreet of the great City, which is ſpiritually called* Sodom *and* Egypt, *Chap.* 11. 8. That is, in Antichriſt's kingdomes and dominions. *The Woman which thou ſaweſt, is that great City, which reigneth over the Kings of the Earth*, chap. 17. 18.

She is called *Sodom* for her filthineſs and wickedneſs, and *Egypt* for her cruelty and oppreſſion, *Chp.* 17. 4.

The true Servants of God, and Members of Jeſus Chriſt; that bear witneſs for him againſt the evils of the Beaſt, and againſt the evils of the World, are here called *two Witneſſes.*

1. Becauſe of the fewneſs of them.

2. Becauſe two is a number ſufficient to bear a witneſs, *John* 8. 17.

3. Becauſe Antichriſts *Beaſts* are called two, *chap.* 13.

4. They are called Witneſſes, for ſix Reaſons.

Firſt, Becauſe their work is to bear witneſs for Chriſt and his Truth, againſt the World, the Fleſh and the Devil. A true Believer is to bear a threefold teſtimony to, and for Chriſt; a Word-teſtimony, a Life-teſtimony, and a Blood-teſtimony, *Heb.* 12. *Joh.* 5:33.

Secondly, Chriſts Members are called Witneſſes, becauſe they ſtand up for *Chriſt*, to maintain his Names his Honour, his Cauſe, his Truth, his Worſhip his Glory in the world, *Dan.* 3. 16. 17. 18. and *Chap.* 6. *And ye killed the Prince of life, whom God hath raiſed from the dead, whereof we are witneſſes*, Acts 3. 15. *Be it known unto you all, and to all the People of* Iſrael, *that by the Name of Jeſus Chriſt of* Nazareth, *whom ye crucified, whom God raiſed from the dead even by him doth this man ſtand here before you whole*, Acts 4. 10. 11, 12.

Thirdly. The Lambs Followers are called Witneſſes, becauſe they keep the Teſtimony of Jeſus Chriſt, *Rev.* 12. 16. *chap:* 6. 9. A teſtimony to all the Offices, Works and Kingdom of Jeſus Chriſt, as *King of Saints, and King of Nations.*

Fourthly, God's Choſen and Precious Ones are called *Witneſſes*, becauſe they do appear boldly and openly for his Truth; they own it, they love it, they publiſh it, they hold it faſt, and ſuffer for it, who through the Teachings of the Spirit in the Word, and by the power of the ſame Spirit are found in the practice of Chriſt's Appointments: they cannot deny the Truth which is a Teſtimony to it, *Acts* 24. 14.

Fifthly, The true Worſhippers of God are called *Witneſſes*, becauſe they do bear witneſs a-

gainſt

the Beaſt, and all the whole Myſtery of Iniquity: againſt the Whore of *Babylon*, who hath committed fornication with the Kings of the Earth, *and made her ſelf drunk with the blood of the Saints* Rev. 17. 6. Chriſt's *faithful Witneſſes* bear an eminent Teſtimony againſt all her abominations, Filthineſs and Wickedneſs, againſt the Pope, his Government, his Clergy, his Doctrine, his VVorſhip, his Religion, and all his abominable Proceedings, *Rev*, 19. 7.

Sixtly, Chriſt's Redeemed Ones are called *Witneſſes*, becauſe in dying they bear witneſs for him: for, to dye for the Truth, is a living ſtanding Teſtimony to it. He who for Chriſt's ſake loveth not his life unto the death, dies a moſt glorious VVitneſs of Chriſt; *Chap.* 12. *And they loved not their lives unto the death. And the beaſt that came out of the bottomleſs pit, made war againſt them, and overcame them, and killed them*, chap. 11. 7, 9.

Antichriſt riſeth in a double Beaſt: In his Civil Power; and his Eccleſiaſtical Power.

Firſt, In his Civil Power; ſo he makes up one Beaſt with the ten Kings, *Rev.* 17. 12. And this is that beaſt that *roſe up out of the Sea, which hath ſeven Heads and ten Horns, and upon his Horns ten Crowns; and upon his Head the name of blaſphemy. And the beaſt which I ſaw was like unto a Leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a Lion; and the Dragon gave*

him his Power, and his Seat, and great Authority. Chap. 13. 1, 2.

Secondly, In his Eccleſiaſtical Power, ſo he makes up another Beaſt with the Clergy: and this is that Beaſt that roſe up out of the Earth; *He hath two horns like a Lamb, and he ſpeaks like a Dragon*, verſe 11.

Now theſe two monſtrous Beaſts (Antichriſt's Magiſtrates and Miniſters) ſlay the faithful Witneſſes of *Jeſus Chriſt*, and rejoyce over their dead bodies, and make merry, and ſend gifts one to another, *Chap.* 11. 10. O how do graceleſs faithleſs, Chriſtleſs men rejoyce at the afflictions and calamities of God's People! ſaying, Where is now your God, and Chriſt your King? *Pſa*, 42. 10.

As touching the nature of the Witneſſes death, we are not to conceive thereof as though the ſame were to be a corporal killing or ſlaying; but a civil killing or ſlaying, not ſo much their Bodies as their Teſtimonies; deprive and ſtrip them of their Liberty, Worſhip, Ordinances, Religion, and the free exerciſe of their Gifts, ſuffering not a Servant of Jeſus Chriſt to bear an open Teſtimony againſt the Abomination of the Beaſt, nor againſt their National wickedneſs; but make Laws againſt them, and lye in wait for them, ſtoping their mouths, and impriſoning their bodies, hating and hunting them up and down, afflicting and torment-

ing

ing them, and taking poſſeſſion of their poſſeſſions: *Killing and ſlaying them all the day long, and account them as ſheep for the ſlaughter*, Rom. 8. 33. This is to be *broken in the place of Dragons, and covered with the ſhadow of death*, Pſal. 44. 29. This is to be killed all day long: And upon this account, the witneſſes are ſaid to be ſlain: *And after three dayes and an half, the Spirit of Life from God entred into them; and they ſtood upon their feet, and great fear fell upon them that ſaw them*, Chap. 11. 11. A ſpirit of boldneſs and courage, zeal an undauntedneſs and reſolution to appear for Chriſt and his cauſe, againſt Antichriſt and the whole brood. Therefore rejoyce all ye Saints, and be glad all ye of upright heart; though the witneſſes be dead, they will not alwayes be dead, but riſe again,

3. After the ſlaying time the true Church is with the Lamb on Mount *Sion*. Chap. 14. 1. *And I looked, and lo, a Lamb ſtood on Mount Sion, and with him an hundred forty and four thouſand, having his Fathers Name written in their foreheads*: which notes a fixed ſtate: *Thoſe which truſt in the Lord, ſhall be as Mount Sion, which cannot be moved*. Pſal. 12 5. Before the ſlaying time, the Church is very low, but under the ſlaying time lower; but after the ſlaying time the Church is very high, ſhe is rejoycing, ſhining, and triumphing on Mount *Sion*: *And they ſung, as it were, a new ſong before the Throne, and before the*

four Beasts and Elders; and no man could learn that song but the hundred forty and four thousand which were redeemed from the Earth. The true Church having gotten the glorious presence of the Lamb in the midst of her, and having gotten some victory over the *Beast*, they do rejoyce mightily, *And I heard a voice of Harpers, harping with their Harps*: but this is not till after the resurrection of the witnesses, the Church then is exceeding joyful.

This Chapter out of which my Text is taken, contain six principal things.

First, A lovely discription of Jesus Christ; and he is described by the similitude of a Lamb: *Lo, a Lamb stood upon Mount Sion*, ver. 1. And *behold the Lamb of God*, John 1. 19.

He is called a Lamb in a double respect.

First, In respect of his innocency, 1 *Pet.* 1. 19.

Secondly, In respect of his meekness and patience, *Acts* 8. 32

Secondly, A lively Description of the Church the Lambs Wife, and that from *ver.* 1. to *v.* 5.

Thirdly, A glorious Discription of the Churches Ministers. As the Church is in this book called Heaven, so her Ministers are called Angels: *And I saw another Angel flying in the midst of Heaven having the everlasting Gospel*, v. 6. *And there followed another Angel, saying, Babylon is fallen*, verse 8. *And the third Angel followed*

lowed him, ſaying with a loud voice, &c. verſe 9.

Fourthly, Here is ſet down the Doctrine which theſe Angels preach and publiſh.

The firſt Angel publiſhed the free Grace of God in Jeſus Chriſt openly, againſt all the inventions of men: *Saying with a loud voice, Fear God, and give glory to him, and worſhip him that made Heaven and Earth, and the Sea, and the Fountains of Waters,* verſ. 7. Namely That men ſhould only fear God, and worſhip him, and give all glory to him; none to Creatures, none to Images, none to Antichriſt; he that worſhippeth the Beaſt, worſhipeth the Dragon and the Devil, Chap. 13.

The ſecond Angel proclaimed the utter ruine of *Babylon*, and the deſtruction thereof over the world, *ſaying, Babylon is fallen, is fallen, the great City, becauſe ſhe hath made all Nations drink of the wine of the wrath of her fornication,* verſ. 8.

The third Angel doth ſeriouſly and ſolemnly give warning to all thoſe who ſhall yet adhere to the Beaſt, ſhewing the danger and miſery of it. *If any man worſhip the Beaſt and his Image: and receive his mark in his forehead, or in his hand, the ſame ſhall drink of the wine of the Wrath of God, which is poured out without mixture into the Cup of his Indignation, and he ſhall be tormented with fire and brimſtone, in the preſence of the Holy Angels, and in the preſence of the Lamb,* ver. 10. 20.

Fifthly, A ſweet word of heavenly Conſolation to the Saints and People of God; *And I heard a voice from Heaven, ſaying unto me, Write bleſſed are the dead which dye in the Lord; from henceforth they reſt from their labours, and their works do follow them*, verſ. 13.

Sixthly, The Judgements and Vengeance which ſhall be executed upon the falſe Church, the Spirit doth ſet it forth by a double ſimilitude; the one by reaping, the other by gathering; and that from *verſe* 15. to the end. God will as it were rain Hell out of Heaven upon *Babylon*; he hath fire and brimſtone for this ſpiritual *Sodome*; Judgement without Mercy, and Fury without compaſſion.

I ſhall now come to the words of my Text, *Theſe are they which follow the Lamb whitherſoever he goeth.* This Text is one of the Golden Characters of the hundred forty and four thouſand, which ſtood with the Lamb upon Mount *Sion*.

In theſe words are three things.

First, the Subjects, (*theſe*)

Secondly, the Act, (*follow*)

Thirdly, the Object, (*the Lamb*) *whitherſoever he goeth*,

I ſhall gather this Obſervation from the words,

That it is the ſweet temper and frame of ſouls truly gracious, to follow the Lamb *whitherſoever he goeth.*

In

In the handling of this point, I ſhall ſhew you five things

Firſt, what it is to follow the Lamb.

Secondly, Why they follow the Lamb.

Thirdly, The Excellency of following the Lamb.

Fourthly, The Miſery of them that follow not the Lamb.

Fifthly, How the Lamb's followers may be known from the Beaſts followers.

Firſt, To follow the Lamb whitherſoever he goeth, is to follow him in four things.

Firſt, In his Commandements, *If you love me, keep my Commandements*, John 14. 15. *Ye are my friends, if ye do whatſoever I command you*, chap. 15. 14. *Bleſſed are they that do his commandments, that they may have right to the Tree of Life*; Rev. 22, 4. O Beloved, we cannot follow the Lamb whitherſoever he goes, unleſs we follow him in his commands. *Then ſhall I not be aſhamed* (ſaith *David*) *when I have reſpect to all thy Commandments*, Pſal. 119. 6. Chriſtians ſhould take as much delight in thoſe precepts that enjoyn holineſs, as in thoſe promiſes that aſſure happineſs.

Secondly, In his teachings. *My ſheep hear my Voice, and I know them, and they follow me*, John 10. 27. *A ſtranger they will not follow, but will flee from him, for they know not the voice of ſtrangers*, ver. 5.

Thirdly,

Thirdly, In his Providences, through all afflictions, all ſtraits, all diſcouragements and ſorrows whatſoever, though it be a way of blood. We muſt forſake all to follow a crucified Chriſt, a condemned, in bloody paths of ſufferings, if he calls us to it. *Yea, though I walk through the valley of the ſhadow of death, I will fear no evil, for thou art with me; thy Rod and thy ſtaff they comfort me*, Pſal. 23. 4. *For* (ſaith Paul) *I am ready not only to be bound, but alſo to die at* Jeruſalem *for the Name of the* Lord *Jeſus*. VVe muſt be willing to venture the loſs of all for him; Liberty, Eſtate, Relations, and Life it ſelf: *VVe have forſaken all and followed thee*, Mat. 16. 27.

Fourthly, In his Example. *For I have given you an Example, that ye ſhould do as I have done to you*, Iohn 13. 5. that *becauſe Chriſt hath ſuffered for us, leaving us an Example that we ſhould follow his ſteps*, 1 Pet. 2. 21, 22. So that to follow Chriſt's ſteps, is to take him for an Example: VVe muſt walk in the ſame ſpirit, in the ſame ſteps, and in the ſame obedience. VVe muſt not follow wicked mens examples, *who walk in the broad way that leads to death, and are of their father the Devil, and his work they do*, John 8. 11. But we muſt follow our Head Chriſt, *who went up and down doing good*, Acts 10. 38. Now this is to follow the Lamb whitherſoever he goeth.

In his Commands.

In

In his Teachings.
In his Providences.
In his Example.

Secondly, To follow the Lamb whithersoever he goeth, is to follow him truly, without Hypocrysie; and constantly, without Apostacy.

First, Truly, without hypocrisie: Many follow the Lord as beggars follow a man, only for an Almes: they prize the wages of Religion above the work of Religion. *You seek me not because of the miracles, but because you did eat of the loves and were filled*, John 6. 26. O beloved, God abhors an Hypocrite more than a Sodomite; and Hell is provided on purpose for Hypocrites, *Mat.* 24. 51. My beloved, following the Lamb fully, is to have the heart fixed and resolved for God: *My soul follows hard after thee*, said *David*, Psal. 63. 8. *And as the Hart panteth after the water-brooks, so panteth my soul after thee, O God.* All the faculties of his soul are working after God: *My soul, and all that is within me, praise the Lord*, saith holy *David*.

Secondly, Constantly, without Apostacy. A true Believer after he begins to follow the Lamb, he never leaves following him, but followeth him whither soever he goeth. *Who shall seperate us from the love of Christ? shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword? For I am perswaded that neither Death, nor Life, nor Angels, nor Prin-*

Principallities, nor Powers, nor things preſent, nor things to come, nor hiighth, nor depth, nor any creature ſhall be able to ſeparate us from the love of God which is in Chriſt Ieſus our Lord. Oh beloved, he doth not follow the Lamb whitherſoever he goeth that follows the Lord earneſtly for a while, but afterward forſaketh him when a ſtorm riſeth: *Yet hath he not root in himſelf, but endureth for a while; for when tribulation or perſecution ariſeth becauſe of the Word, by and by he is offended,* Matth. 13. 21. Nor he that follows the Lamb in ſome things, and the Beaſt in other things: *They feared the Lord, and ſerved their own gods, after the manner of the* Nations. Nor he that followeth the Lord in a dull heavy manner, and a luke warm temper: *I know thy works that thou art neither cold nor hot, I would thou wert cold or hot,* Chap. 3. 15. *Be aſtoniſhed O ye Heavens at this, and be horribly afraid, be ye very deſolate, ſaith the Lord: for my People have committed two evils; they have forſaken me the Fountain of living Waters, and hewed them out Ciſterns, broken Ciſterns, that can hold no water,* Jer. 2. 12, 13. O this is not a following the Lamb: They that follow the Lord fully, abide in the Lord, and cleave to the Lord, and continue conſtantly in God's Wayes to the end of their dayes. *The righteous holds on his way,* Job 17. 9. *Then ſhall we know, if we follow on to know the Lord,* Hoſ. 6. 3. The Righteous man holds on his way, he follows

follows the Lamb whitherſoever he goeth.

1. Speedily.
2. Truly.
3. Undividedly.
4. Zealouſly.
5. Humbly.
6. Chearfully.
7. Diligently.
8. Conſtantly.
9. Faithfully.
10. Tranſcendantly.

Now this is following the Lamb whitherſoever he goeth.

Now I ſhall ſhew you why Believers follow the Lamb,

Firſt, Becauſe they are redeemed by the Blood of the Lamb. *Foraſmuch as ye know that ye were not redeemed with corruptible things, as Silver and Gold, from your vain converſation received by tradition from your fathers; but with the precious Blood of Chriſt, as of a Lamb without blemiſh and without ſpot,* 1 Pet. 1. 18, 19. He paid a price for our Redemption, that ſo he might diſcharge the debt of our ſins; *And they ſung a new Song, ſaying; Thou art worthy to take the book, and to open the ſeals thereof: for thou waſt ſlain, and haſt redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation.* Rev. 5, 9.

There are three things called pretious in the Scriptures, First,

First, Faith is called precious, 2 *Pet.* 1. 1.

Secondly, the Promiſes are called pretious, *ver.* 4.

Thirdly, the Blood of Chriſt is called pretious, 1 *Pet.* 1. 19.

O his Blood hath redeemed us from ſix Enemies.

First, From the World, *Gal.* 14. *Rev.* 14. 4.

Secondly, From the Curſe, *Gal.* 3. 13.

Thirdly, From Sin, *Rom.* 6. 18. 22.

Fourthly, From the *Devil*, Heb. 2. 18. *Acts.* 26. 17, 18.

Fifthly, From the ſting of *Death*, 1 *Cor.* 15. 55, 56.

Sixthly, From Hell, 1 *Theſ.* 1. 10. *Rev.* 2. 12. O his blood is *precious blood*; His blood hath ſlain our Enemies; he hath purchaſed by his blood Reconciliation with the Father, Union with the Son, and Communion with the holy Ghoſt. *Ye that were ſometimes afar off, are made nigh by the blood of Chriſt*, Epheſ 2. 13, 16.

Secondly, they follow the Lamb, becauſe they are waſhed in the Blood of the Lamb. *He hath loved us, and waſhed us from our ſins in his Blood*, Rev. 1. 5. *Theſe are they which came out of the great Tribulation, and have waſhed their Robes, and made them white in the blood of the Lamb*, Rev. 7. 14. *The Blood of Chriſt cleanſeth us from all ſin*, 1 John 1. 7. Chriſts *Blood* waſheth away our bloody ſins, I *ſaid unto thee when thou waſt in thy*

blood

blood, Live, Ezek. 16. For as ſoon as we are united with Chriſt, our ſins are upon him, and his Righteouſneſs upon us. It is Chriſt that gives us life, and puts excellent Ornaments upon us to cover our nakedneſs, and decketh us with Jewels and Gold: So we become beautiful in his ſight, *Iſa.* 61.10. *That he might preſent it to himſelf a glorious Church, not having ſpot or wrinckle, nor any ſuch thing; but that it ſhould be holy and without blemiſh*, Epheſ. 5.21.

Thirdly, Believers follow the Lamb, becauſe they are riſen with the Lamb. *If ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God*, Col. 3.1. *Therefore we are buried with him by baptiſm into death; that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life*, Rom 6.4. Every man beſides a Believer is a dead man, *Dead in treſpaſſes and ſins*, Epheſ. 2.1. Therefore they are exhorted to riſe from the dead, *Epheſ.* 5.4. They muſt riſe from evil to good, from Earthly-mindedneſs to Heavenly mindedneſs; but now Believers by Faith are riſen from darkneſs to light: *For ye were ſometimes darkneſs, but now are ye light in the Lord: Walk as Children of light*, Epheſ. 5.8. *Ariſe, ſhine, for thy light is come, and the Glory of the Lord is riſen upon thee, Iſa.* 60.1. When the Lord ſhines forth upon his People in glorious diſcoveries of himſelf, he calls them away from

from their former condition. When the Lord discovered himself in a Gospel-dispensation his People were no longer to sit under dark clouds of legal Ceremonies, but to follow the Lamb whithersoever he goeth.

Fourthly, They follow the Lamb, because they are enlightened by the Lamb. *God who commanded the Light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the Glory of God in the face of Jesus Christ* 2 Cor. 4 6. *But we all with open face beholding, as in a glass, the Glory of the Lord, are changed into the same Image, from Glory to Glory, even as by the Spirit of the Lord*, 2 Cor. 3. 18. *Yea doubtless, and I count all things but loss for the excellency of the Knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ*, Phil. 3. 8. Divine and Heavenly Knowledge brings a man near to God, it gives a man the cleerest and the fullest sight of God; and the nearer any man comes to God, the clearer vision he hath of God, and the more communion with God.

The reason why others do not follow the Lamb, is because they see not the worth and want of the Lamb: *Having the understanding darkned, being alienated from the living God, through the ignorance that is in them, because of the blindness of their hearts*, Ephes. 4. 18. Where there is a vail cast before the eyes of knowledge there

there is a bar set before the hands of practice. An ignorant person neither knows what he is a doing nor doth he know whither he is a going: he doth no thing but undo himself by doing. Carnal men see no preciousness nor loveliness in Christ; *O what is thy beloved more than another beloved?* Cant. 5. 9. *If thou knowest the gift of God, and who it is that saieth, thou wouldst have asked of him, and he would have given thee living Water*, John 4. 10.

Christ goes undesired in the world, because he goes undiscerned by the world: *But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned*, 2 Cor. 2. 14. But now believers being enlightned by the Spirit of God, and by the Word of God, they see themselves what they were before Faith, and what they are by Faith, and what they shall be at the end of Faith; they see Christ to be all precious precious in his Ordinances, precious in his Discoveries, precious in his Graces, precious in his Gifts, precious in his Promises, precious in his Members, precious in his Ministers, and precious in himself, 1 Pet. 2. 7. Therefore Believers cannot but love him and follow him.

Fifthly, They follow the Lamb because they love the Lamb. *Grace be with all them that love the Lord Jesus Christ in sincerity*, Ephes. 6. 24.

They love him with a superlative Love. *Whom have I in Heaven but thee? and there is none upon Earth that I desire beside thee*, Psal. 73. 25. The Spouse of Christ looks upon what she is, as not great enough for his remembrance, and what shee does, as not good enough for his acceptance. *Look not upon me because I am black, because the Sun hath looked upon me: My Mothers Children were angry with me; they made me the keeper of their Vineyard, but mine own Vineyard have I not kept*, Cant. 1. 6. The Church is never more fair, than when she judgeth her self to be most deformed; never more happy, than when she accounts her self most miserable; never more holy, than when she reckons her self most polluted; she is never richer, than when she sees her self to be poorest of all. The soul that loves much, is a soul that works much; the Commands of the Gospel are not grievious to him, but precious to him. *Tell me, O thou whom my soul loveth, where thou feedest*, Cant. 1, 7. A soul that loves Christ hath his eye upon Christ, and his desire is after Christ. *The desire of our soul is to thy Name, and to the remembrance of thee: With my soul have I desired thee in the night, yea, with my Spirit will I seek thee early*, Isa. 26. 8. 9. True Believers love Christ more than they love themselves; *They loved not their lives unto the death*, Rev. 12. 11. Christ is dearer to them than their lives; they slighted, contemned, yea, despised,

deſpiſed their very lives, when they ſtood in competition with Chriſt and his Glory, and chooſe rather to ſuffer the greateſt miſery, than he ſhould looſe the leaſt dram of his honour. The Love of Chriſt hath made his Saints and Witneſſes yield all the parts and members of their bodies, to the cruel and mercileſs inſtruments of bloody Perſecutors, their backs to be whipt, their eyes to be boared, and their tongues to be cut out of their mouths, *Heb.* 11. 37. O how ſtrongly did theſe love! the meaſure of loving Chriſt, is to love him without meaſure. *Who ſhall ſeperate us from the love of Chriſt? Tribulation ſhall not, Perſecution ſhall not, Famine and Nakedneſs ſhall not; Peril and Sword ſhall not: for I am perſwaded that neither Death nor Life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord*, Rom. 8. 35, 38, 39.

Sixthly, They follow the Lamb, becauſe they are married to the Lamb; Jer. 3. 14. *I am married unto you*, Rev. 21. 9. *I will ſhew thee the Bride, the Lambs Wife*, Cant. 2. 16. *My beloved is mine, and I am his.*

Here I will ſhew you two things.

Firſt, How Chriſt comes to be ours.

Secondly, How we come to be Chriſts.

Firſt, Chriſt is ours by the free donation and

gift of the Father: *God so loved the world, that he gave us his only begotten Son* John 3. 16.

Secondly, Christ freely gave himself unto us so that Christ is ours by his own consent: he hath as it were passed over himself unto us; *Christ loved me, and gave himself for me*, said the Apostle, *Gal.* 2. 20.

Thirdly, Christ hath passed himself over unto his Church by marriage; and therefore she is called, his Queen, his Spouse, his Bride, and his Wife, *Psal.* 45. 9. Although we had nothing to bring to him but poverty, shame, sorrow and misery, yet he took us, and loved us, and married us.

Fourthly, Christ is ours by communicating his own Spirit to us.

2. The Saints are *Christ's* four wayes.

First, By the Donation of the Father: *God hath made him both Lord and Christ*, Act 2. 36. *And hath put all things under his feet, and gave him to be the Head over all things in the Church*, Ephes. 1. 22. *And now*, saith Christ, *behold I and the Children whom thou gavest me; thine they were and thou gavest them me*, John 17. 6. God the Father gave us to God the Son, that he might redeem us; and God the Son gave us to God the Father that he might sanctifie us, and keep us from the evil of the world, *ver.* 17.

Secondly, We are Christ's by choice; *I have chosen ye out of the World*: And the Saints are said

ſaid to be *choſen in Chriſt*, Epheſ. 1 4. And they are called *a choſen Generation*, 1 Pet. 2. 9. *And choſen and faithful*, Rev 17. 14.

Thirdly, The Saints are Chriſt's by purchaſe. We were in our Enemies hands, and under their power, and could not free our ſelves from the bondage of the Law, Sin, Satan, Death, and Hell: therefore ſaith the Apoſtle, *We are bought with a price*, 1 Cor. 6. 20. For in reſpect of God's Juſtice we are bought by Chriſt.

Fourthly, We are Chriſt's by Combination and Covenant. *I entred into Covenant with thee, and thou becameſt mine*, Ezek. 16. 8. That is, I did make a Solemn Covenant or Stipulation with thee, that I would take thee to be my People. So that it is no wonder Believers follow the Lamb whitherſoever he goeth; they are married to him, he is their Head and Husband.

Seventhly, They follow the Lamb, becauſe they have the Spirit of the Lamb: *We have not the ſpirit of the World, but the Spirit which is of God: that we know the things which are of God: and we have the mind of Jeſus Chriſt*, 1 Cor. 2. 11, 12, 16. And we know that he abides in us, by the Spirit which he hath given us: *Now if any man have not the Spirit of Chriſt, he is none of his.* This Spirit that the Lord Jeſus gives to Believers, is a ſealing Spirit, a lively Spirit, and an enlightning Spirit, and a leading Spirit, it leads us from all evil to all good. And all the

Lamb's Followers are in the Spirit of the Lamb; and therefore they pray in the Spirit, and with the Spirit, and by the Spirit, and for more of the Spirit: They that have this Spirit, need not a Book to pray by. Now all true Believers have the Spirit of the Lamb, and therefore they follow the Lamb whithersoever he goeth

Eighthly, Believers follow the Lamb, because all their Priviledges come from the Lamb: They are all *Kings and Priests*, Revel. 1. 6. Rev. 5. 10. *And Sons, and Heirs.* 1 John 3. 1. *Behold what manner of love the Father hath bestowed upon us!* Rom. 8. 17. *If Children, then Heirs, Heirs with God, and Joynt-Heirs with Christ.* Though Believers have not a Crown in life, yet they are Heirs to a Crown of life; God puts the greatest honour upon his own People, *Prov.* 12. 26. All the honour that other men have, is not worth the having: that which makes a man great in the eye of God. Men are never the better for their greatness, if they are not made better by their greatness. But now Believers greatness and honour comes by Christ, the faithful and true Witness, the first begotten of the dead, and the Prince of the Kings of the Earth: *He hath made us unto our God Kings and Priests, and we shall reign on Earth*, Revel. 5. 10. All the light, and life, and hope, and joy, and peace, and beauty, and honour, and riches, Believers have, they have it all by Christ, and

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from Christ: he gives them rich Grace, and rich Glory, & all things richly to enjoy, 1. *Tim.* 6. 17.

Take a man that is out of Christ, and he hath none of all this. Eph. 2. 12. *That at that time ye were without Christ, being Aliens from the Common-wealth of* Israel, *and Strangers from the Covenant of promise, having no hope, and without God in the World. They are wretched and miserable, and poor, and blind, and naked,* Revel. 3. 17.

O this is the condition of every graceless, Faithless, and Christless person. But now a Believer though he be never so poor in the worlds eye, he is rich in God's eye: for all things are his, and he shall inherit all things, 1 *Cor.* 3. 22. *Rev.* 21. 7. *He that overcometh, shall inherit all things.* But how comes it to pass that the believer hath so much, and all others so little? He hath it all from Christ. *Of his fulness have all we received Grace for Grace.*

Therefore believers do glory in Christ, because they have all their glory by and from Christ, 1 *Cor.* 1. 31. He hath enough to glory in, that hath a Christ to glory in. Now believers cannot but cleave to him, and follow him, because all their good things come by him.

Ninthly, They follow the Lamb, because their names are written in the Lambs book, *Rev.* 13. 8. *And all that dwell upon the Earth shall worship him, whose names are not written in the Book of Life of the Lamb, slain from the founda-*

tion of the World. *And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lye: but they which are written in the Lambs Book of Life*, Rev. 21. 27. All the Rest, the Worshippers of the Beast, and all Unbelievers shall be cast into that Lake of fire which burns and flames for ever, *Rev.* 19. 20. There be a great many that follow the Beast, worship the Beast, receive the mark of the Beast, and admire the Beast, Chap. 13. 3. 4. But what are they? Are they any that have their names written in the Lambs book of Life No, no: for this, see *Rev.* 17. 8. *The Beast that thou sawest, was, and is not, and shall ascend out of the bottomless pit, and shall go into perdition, and they that dwell on the Earth shall wonder, whose names were not written in the Book of Life.* So that you see what that cursed crew are that follow *Babylon*; they are such whose names are not written in the Book of Life. But they that have their Father's Name written in their forehead, and their Name written in the Lambs Book, they follow the Lamb whithersoever he goeth: *And they that are with him are called, and chosen, and faithful*, Rev. 17. 14.

Tenthly, and lastly, Precious ones follow the Lamb, because they shall be for ever with the Lamb. *Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with*

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the Lamb; Wherefore comfort one another with these words, 1 Thes. 4. 17, 18. *Therefore are they before the Throne of God, and serve him day and night in his Temple; and he that sitteth on the Throne shall dwell among them: they shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any heat; for the Lamb which is in the midst of the Throne shall feed them, and shall lead them unto living Fountains of waters, and God shall wipe away all tears from their eyes*, Rev. 7. 15, 16, 17. How troublesom soever a Saints beginning is, his ending is joyful. When Believers change Earth for Heaven, they do not lose their happiness, but compleat their happiness. *Joh.* 12. 17. 24. *Father, I will that they also whom thou gavest me, be with me where I am, that they may behold my Glory which thou hast given me; for thou lovedst me before the foundation of the World*: Not only with me for ever, but with my Saints, with my Angels, and with my Father, and with all that are with me.

To be with God and Christ for ever, implyeth these seven things.

First, The Presence of God.

Secondly, The happy Union with God.

Thirdly, The blessed Vision of God.

Fourthly, The glorious Communion with God.

Fifthly, The Fruition of God.

Sixthly, The Rest that the Saints shall have in God.

Seventh-

Seventhly, The Enjoyments of themselves in God.

O how unspeakable is the glory of Heaven! O how infinitely glorious is the Lamb! Now true Believers follow the Lamb whithersoever he goeth, because they shall be for ever with the Lamb in fulness of glory, and endless felicity, *Rom.* 8. 17.

Thus have I shewed you why Believers follow the Lamb.

Now I shall shew you the Excellencies of following the Lamb.

The first Excellency is, They that follow the Lamb, have the presence of the Lamb with them.

The hundred forty and four thousand that stood upon Mount *Sion*, had the Lamb with them. Psal. 46. 5. *God is in the midst of her, she shall not be moved: God shall help her, and that right early. The Lord of Hosts is with us: the God of Jacob is our refuge.* verse 7.

God is in the midst of his Church, not only to behold her, but to uphold her. Though the Churches Enemies may be Waves to toss her, yet they shall never be Rocks to split her, because God is in the midst of her. This is that which comforted and strengthned *David*: *Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, &c.* Psal. 23. 4. *When thou passest through the Wa-*

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ters, I will be with thee: and through the Rivers, they ſhall not overflow thee: when thou walkeſt through the fire, thou ſhalt not be burnt, neither ſhall the flame kindle upon thee, Iſa. 43. 2. Oh they that follow the Lamb, ſhall ſtand with the Lamb, have the preſence of the Lamb: his glorious Preſence, his gracious Preſence, his comforting Preſence, his Protecting Preſence, his quickning and ſanctifying Preſence.

The ſecond Excellency is, that they that follow the Lamb, ſhall know the mind of the Lamb.

It is given unto you to know the Myſteries of the Kingdome of Heaven, but to them it is not given: And bleſſed are your eyes, for they ſee; and your ears for they hear, Mat. 13, 11, 16. *Henceforth I call you not ſervants, for the ſervant knoweth not what his Lord doth; but I have called you Friends: for all things that I have heard of my Father, I have made known unto you.* John 17. 6, 7, 8. Jeſus Chriſt that lies in the boſome of his Father, he unboſoms the heart of the Father to Believers, they know the Secrets, his Mind, his Counſel and his Will, and none knoweth it but them: *I thank thee, O Father, Lord of Heaven and Earth becauſe thou haſt hid theſe things from the Wiſe and Prudent, and haſt revealed them unto Babes.* Mat. 11. 25. But they that walk with God, know much of the mind of God, and the Myſteries of the Goſpel.

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The third Excellency of following the Lamb, is, They that follow the Lamb, may come boldly to the *Lamb*. *Let us therefore come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need*, Heb. 6. 14. A ſoul that hath an intereſt in Chriſt, may come boldly to Chriſt, and ſpeak boldly to him, and to his Father, for any Mercy he needeth; he may go unto the Throne of Grace for Grace, and open his heart to God, as one friend to another. Oh what a liberty have Believers! Oh what a Priviledg have they, that they may go to God with an holy boldneſs! The wicked proud ones of the Earth are ſo high, that the poor Saints cannot come boldly and freely to them; but they may come boldly and freely to the Lord their God: *Mat.* 11. 28. *Come unto me all ye that labor, and are heavy laden, and I will give you reſt.*

The Fourth Excellency is, They that follow the Lamb, ſhall have all their wants ſupplyed by the Lamb. *Phil.* 4. 19. *But my God ſhall ſupply all your need, according to his riches in Glory by Jeſus Chriſt*. They that follow the Lamb, ſhall want no good thing: *O fear the Lord all ye his Saints, for there is no want to them that fear him. The young Lions do lack and ſuffer hunger; but they that ſeek the Lord, ſhall not want any good thing*, Pſal. 34 9, 10. *The Lord is my Shepherd, I ſhall not want*, Pſal. 23. 1. Delight thy ſelf in the Lord and

and he ſhall give thee the deſire of thy heart: thou ſhalt have whatſoever thou deſireſt to have. He that hath the chiefeſt good, ſhall want no good. *Whoſoever ſhall drink of the water that I ſhall give him, ſhall never thirſt: And he that cometh to me ſhall never hunger,* Joh. 6. 35. O who would not follow, and believe in the Lamb; O happy are all they that follow the Lamb!

The fifth Excellency is, They that follow the Lamb, ſhall ſhare with the Lamb.

Firſt, In his Divine Nature. *Whereby are given unto us exceeding great and pretious Promiſes, that by theſe you might be partakers of the Divine Nature, having eſcaped the corruption that is in the world through luſt,* 2 Pet. 1. 4. That is, of thoſe Divine Qualities whereby we are made like unto God in Wiſdom, and Righteouſneſs, and true Holineſs; *Eph.* 4. 24.

Secondly, in his Conqueſts; The poor Saints ſhare with Chriſt in all his noble and honourable Conqueſts (1 *Cor.* 15. 55.) over the World, Death, and Hell, and over ſufferings: *In all theſe things we are more than Conquerors through him that loved us,* Rom. 8. 37.

Thirdly, They ſhare with Chriſt in his Graces.

Of his fulneſs have all we received Grace for Grace, John 1. 16. As a Child receives Member for Member; as the Paper from the Preſs

receives Letter for Letter; as the Wax from the Seal receives Print for Print; or as the Glass from the Image receives Face for Face; so do Believers receive from Christ Grace for Grace, that is, for every grace that is in the Lamb, there is the same grace in us in some measure.

Fourthly, Believers share with Christ in his Glorious Titles.

He is called a Son, so are they; a King, so are they, a Priest, so are they, an Heir, so are they, *Rom.* 8.17. *Rev.* 5.10. *Rev.* 1.5,6.

Fifthly, They share with Christ in his Glory. *I go to prepare a place for you: I will come again and receive you unto my self, that where I am, there ye may be also*, John 14.23, *And the glory which thou gavest me, I have given them, that they may be one, as we are one*, John 17.22. *My Sheep hear my voice, and they follow me, and I give unto them eternal life*, John 10.28. The Saints shall have the same glory which Christ himself hath. The Saints in Heaven are not only glorified with Christ (which is a great exaltion) but they do enjoy the very same Glory which Christ himself doth; the same for kind, though not for degree. The Head and Members are glorified together with the same kind of glory. God hath not one Heaven for his Son, and another for his Saints, but one and the same Heaven for both: Believers shall be as truly glorious as

Christ

Christ is, and eternally glorious as he is. *Our vile bodies shall be fashioned like unto his glorious body. And we shall be glorified together with him, and appear with him in Glory,* Rom. 8. Col. 3. Oh here is the excellency of following the Lamb; they that follow him, share with him.

The sixth Excellency of following the Lamb is, They that follow the Lamb, shall be protected by the Lamb. *He suffered no man to do them wrong, yea he reproved Kings for their sakes saying, Touch not mine Anoynted, and do my Prophets no harm,* Psal. 105. 14, 15. which are his Saints. *Who is he that will harm you, if ye be all followers of that which is good? and if ye suffer for Righteousness sake happy are ye: and be not afraid of their terrour, neither be troubled,* 1 Pet. 3. 13. *Fear thou not, for I am with thee: be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my Righteousness,* Isa. 41. 10. *Can a woman forget her sucking child, that she should not have compassion on the Son of her womb? yea, they may forget, yet will I not forget thee,* Isa. 49. 15. Who can harm a man if God be with him and for him? He that hath the Love of God, need not care for the Anger of men: A true Believer hath the Love of God, the Love of Christ, the love of good Angels, the love of good Men, and the love of all whose love is worth the having: God protects men in his way, but not out of his

his way: When men appear for God, God appears for men: he is good to them in affliction, and he doth them good by affliction.

The seventh Excellency is They that follow the Lamb, shall not feel the wrath of the Lamb. Rev. 2. 11. *He that overcometh, shall not be hurt of the second death.* 1 Thess. 1. 10. *And to wait for his Son from Heaven, whom he raised from the dead, even Jesus which delivered us from the wrath to come.*

There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit, Rom 8. 1. O how sad is the condition of those who live and dye without Christ! they are sent to Hell. Psal. 9. 17. *The wicked shall be turned into Hell, and all the Nations that forget God: Who shall be punished with everlasting destruction from the Presence of the Lord, and from the Glory of his power,* 1 Thess. 2. 9. They shall feel and suffer the Wrath of the Lamb, because they despised the truth of the Lamb. *Because I have called, and ye refused: I have stretched out my hand, and no man regarded; but ye have set at nought all my Counsel, and would none of my reproof: I will also laugh at your calamity, I will mock when your fear cometh as desolation, and your destruction as a whirl-wind: when distress and anguish cometh upon you, then shall they call upon me, but I will not answer, they shall seek me, but they shall not find me,* Prov. 1. 24, 25, 26, 27.

26, 27, 28. Do you hear this, sinners? if God will shew you no mercy if you live in your sins, and dye in your sins, be sure Hell will shew you no mercy: Now the Believer shall feel and suffer none of this, he is in a happy state and condition.

The eighth Excellency is, They that follow the Lamb, shall reign with the Lamb: and this is another Excellency of following the Lamb. True Believers do reign now over the Creatures, over the pomp and pride of the world, over ill spirits, over sin, over the consciences of wicked men, and over sufferings: but besides all this, they shall reign with Christ, and over those that now reign over them: *Rev.* 5. 10. *And we shall reign on the Earth*, Chap. 20. 4. *And they lived and reigned with Christ a thousand years*, And as the wicked tread down the Saints under their feet, so shall the Saints tread down the wicked under their feet, *Mal.* 4, 3. The Lord hath promised that the Meek shall inherit the Earth. Doth not the Scripture say, that *In the last dayes the Mountain of the Lord's House shall be lifted up above the Hils, and shall be established on the top of the Mountains*? Isa. 2. 2. *And that the Kingdoms of this World must become the Kingdome of our Lord, and of his Christ*, Rev. 11. 15. And he that loves to see the face of his Church beautiful, will ere long wipe away those bloody tears: it is not long before you will tryumph and say (*Cant.* 2. 11, 12.) *Lo the*

winter is past, the rain is over and gone, the flowers appear on the Earth, the time of the singing of birds is come.

The ninth Excellency is they that follow the Lamb, shall sit upon the Throne with the Lamb, *Rev.* 3. 20, 21. *To him that overcometh will I grant to sit with me in my Throne, even as I also overcame, and am set down with my Father on his Throne. Ye also shall sit upon twelve Thrones, judging the twelve Tribes of Israel*, Math. 19. 28. O what an honour is this! what a glory is this to sit upon the Throne with Christ! Is it not honour and glory enough for us to be in Heaven with God, and Christ, and Angels? but must we sit upon a Throne there? O what an honour is this! and yet this honour shall all the Lambs followers have.

The tenth Excellency of following the Lamb, is They that follow the Lamb, shall judge the World with the Lamb. If you consult sacred Record, you shall find that both God and Christ, and the Saints are said to judge the world: The Ordination is God's, the execution is Christ's, the Approbation is the Saints, When the Apostle would stop the sinful suits among the *Corinthian* brethren, that did want men of Eminency to put a period unto Controversies, saith, *Do ye not know that the Saints shall judge the world: and if the world shall be judged by you, are ye unworthy to judge the smallest*

matters?

matters? 1 Cor. 6 2. Enoch *the seventh from* Adam *Prophesied, saying, Behold, the Lord cometh with ten thousand of his Saints, to execute Judgement upon all,* Jude 14 15. *When the Son of man shall sit in the Throne of his Glory, ye also shall sit upon Twelve Thrones, judging the twelve Tribes of Israel,* Matth. 19. 28. Now the world judges the Saints, but then the Saints shall judge the world: now they judge and condemn Christ in his Members, but then they shall be Judged and Condemned by Christ and his Members: For as the world cannot endure God himself, so neither can they endure God in the Saints, and the more God dwells in the Saints, the more the world afflicts the Saints: but they that follow the Lamb whithersoever he goeth, shall sit upon those, that now sit upon them.

Thus have I shewed you the excellencies of following the Lamb.

Fourthly, The misery of those that follow not the Lamb, but the Beast: O their misery is great in this life: but it will be greater in the other.

The first misery of them that follow the Beast, is, They that follow him, shall share with him in all his plagues. *And the third Angel followed them, saying with a loud Voice If any man worship the Beast and his Image, and receive his Mark in his fore-head, or in his hand, the same shall drink of the wine of the wrath of God, which*

is poured out without mixture into the Cup of his Indignation, and he shall be tormented with fire and brimstone in the presence of the Lamb, Rev. 14. 9, 10. Oh the Plagues, the terrible Plagues, that shall fall upon the Beast! *Death, and mourning, and famine, and fire*. Chap. 18. 8. The Judgements shall come upon all parties and upon all degrees and conditions of men that joyn with the Beast: All those that do partake of his sins; shall share of his plagues.

First, Vial poured out upon the Earth; that is, upon the common people, Chap. 16. v. 2.

Secondly Another Vial upon the Sea; that is, the Jurisdiction of *Rome*, Verse 3.

Thirdly, Another Vial upon the Rivers: that is, their Ministers, ver. 4.

Fourthly, Another Vial is poured out upon the Sun, that is Princes and Magistrates, v. 8.

Fifthly, Another Vial also upon the Seat: that is, *Rome* it self, the throne of the Beast, ver. 10.

So that all that worship the Beast, and receive his Mark, and belong to him, whether they be high or low, rich or poor, if they do not come off from him, they shall share with him in all his plagues: *Come out of her, my People, that ye be not partakers of her sins, that ye receive not of her Plagues*, Rev 18. 4.

The second Misery of them that follow the Beast, is, They shall cry to the Rocks and to the Mountains of the Earth, *And the great men, and*

and rich men, and the cheif Captains, and the mighty Men, and every Bondman, and every Freeman hid themselves in the Dens, and in the Rocks of the Mountains, and said to the Mountains and Rocks, fall on us, and hide us from the face of Him that sitteth on the Throne, and from the wrath of the Lamb; for the great Day of his wrath is come, and who shall be able to stand? Rev. 6. 15, 16, 17. They that are here cloathed in Silk and Velvet, shall wish for the Mountains to cover them; which would be but a poor shelter, *for the Mountains melt at the presence of the Lord, and the Rocks rend asunder when he is angry.* They that made others fly away from them, as innocent Lambs from devouring Wolves, shall be afraid of the wrath of the Lamb that sitteth on the Throne. O how will those great men dare to appear before his Tribunal, that have stained the Sword of Authority with the blood of innocency, by turning its back against the vicious and whetting its edge against the Righteous! Many an unjust judge that now sits confidently upon the Bench shall then stand trembling at the Bar. O how will they be able to lift up their heads before Christ, who have lifted up their hands against Christ? *The Kings of the Earth stood up, and the Rulers were gathered together, against the Lord, and against his Christ*, Acts 4. 26. Rev. 17. 14. Instead of helping the Lord against the

Mighty, they help the mighty against the Lord, *Psal.* 2. 2. O how many great men are there that make no other use of their greatness, but to be great in wickedness? great swearers, great drunkards, great sabbath breakers, great persecutors, great adulterers, great Athists; who instead of forsaking the Devil, and all his works who sin with content, and are content with their sins! *Thy Princes are Rebellious and companions of Thieves*, Isa. 1. 23. But the great God against whom they sin, is greater then the greatest; *before whom all the Nations of the world are but as a drop of a Bucket, and as the small dust of the Ballance*, Isa. 40, 15. *Who will not fear thee, O King of Nations! forasmuch as there is none like unto thee, O Lord; Thou art great, and thy Name is great, and thy Power is great*, Jer. 10. 6. He toucheth the Mountains, and they smoak; before whom the Devils fear and tremble. Therefore, wo, wo be to them that forsake him, and follow the Beast: they shall cry and call for help, but there will be none to help them.

The third Misery of those that follow the Beast, is. They shall be cast into a Lake of fire with the Beast. *And the Beast was taken, and with him the false Prophet, that wrought miracles before him, with which he deceived them that had received the Mark of the Beast, and them that worshipped his Image; these both were cast alive into a lake of fire burning with brimstone*, Rev. 19. 20. *The Lord*

Jesus

Jesus shall be revealed from Heaven with his mighty Angels, in flaming fire, taking Vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power, 2 Thes. 1, 7, 8, 9. O what a dreadful thing is it to lye under the wrath of God, to lye in burning flames! for ever to be banished from the presence of God, and his holy Angels! This will be the portion of the Beast's followers. O will they not wish then that they had never been born? and that they might be turned into stocks and stones? but alas all their wishes will do them no good; Christ will say, to them then, *Depart ye cursed into everlasting fire, prepared for the Devil and his Angels*, Mat. 25. 41, 42, 43 O ye Rulers and great Ones of the Earth. It will be no dishonour to your Honours to lay your honour at his feet in whose presence the Angels vail their faces, and before whose Throne the Elders cast their Crowns, *Isa.* 6. *Rev* 4. 10. O is it not better then, with patience to suffer with *Sion*, and the Church party, a while, rather than joyn with the *Romish* party, and be ruined with them in the end? *Rev.* 14. 12. *Here is the patience of the Saints.* Ye shall suffer a while, and be trodden down by them; and you must stay for the full accomplishment of this Promise for your deliverance; *But I will surely come, and will recom-*

pence all your Patience: And therefore be not discouraged and faint in your minds, let not your hearts turn back unto *Egypt*, and hanker after *Rome*, those remnants of *Baal*, which God will surely destroy.

Fifthly, I shall shew you now how the Lambs, followers may be known from the Beast's followers.

First, You may know them by their number; They are in number the fewest, *Many are called but few are chosen*, Mat. 20. 16. *Though all Israel be as the sand of the Sea, yet but a remnant shall be saved*, Rom. 9. 27. And Christ calls his flock, *a little flock*, Luke 12. 32. And truly Beloved they are but a few that follow the Lamb, and believe in him. The *Heathens* follow the Devil: The *Turks* follow *Mahomet*; the *Jews* follow *Moses*; the *Papists* follow *the Pope*, and loose *Protestants* and carnal *Professors*, they follow the *World*, the *Flesh*, and the *Devil*; & *false Teachers false Doctrine*, and *false Worships: and all the World wondred after the Beast*, *Rev.* 13 3. *The waters which thou sawest, where the Whore sitteth, are Peoples, and Multitudes, and Nations, and Tongues*, Ch. 17. 15, Believers though their natures are the sweetest yet their number is the smallest: in Heaven are the best: but in Hell are the most.

O dear Christians, there are but few upright Christians; there are many Thorns, but few Lilies.

Secondly,

Secondly, By their Caracters you may know them, You have nine lovely Characters of them in this fourteenth Chapter.

First, They ſtand with the Lamb upon Mount *Sion.*

Secondly, They have their Fathers *Names* written in their foreheads.

Thirdly, They ſing a *New Song*, which none can learn, but only the hundred forty and four thouſand.

Fourthly, They are ſuch as are *Redeemed from the Earth.*

Fifthly, They are *Virgin-Saints*, not defiled with Women.

Sixthly, they follow the Lamb whitherſoever he goeth.

Seventhly, They are *redeemed* from amongſt men.

Eightly, They bring their *firſt fruits* unto God, and to the Lamb.

Ninthly, *And in their mouths was found no guile for they are without fault before the Throne of God.* O how holy, how heavenly, how gracious, how glorious, how lovely and ſpiritual are theſe! they live in the Lord, on the Lord, to the Lord, and with the Lord; *They are a Choſen Generation, a Royal prieſthood, an Holy Nation, a peculiar People*, 1 Pet. 2. 9.

Thirdly, By their Spirit; They have another ſpirit, *Numb.* 14. 24. All the Lambs followers

are

are in the Spirit of the Lamb, *Rom.* 8. 9, 16. And by that Spirit they are led and taught; a ſpirit of holineſs, a ſpirit of meekneſs, a ſpirit of love, a free ſpirit, and a true humble and faithful ſpirit to, and for the Lord. Now as the Lambs followers are in the Spirit of the *Lamb*; ſo the Beaſt's followers are in the ſpirit of the Beaſt, which is no other then the ſpirit of the Devil, (Eph. 2. 2. *According to the Prince of the power of the Air, the ſpirit that now worketh in the children of Diſobedience*:) a ſpirit of Lording and Domineering, a ſpirit of cunning and craftineſs, a ſpirit of Deceit, a ſpirit of Superſtition, a ſpirit of Perſecution and Cruelty; and in this ſpirit are all the followers of the Beaſt. Now by this you may know the Lamb's followers from the Beaſts followers.

Fourthly, By their Name: They have another name, *A new Name*, Rev. 3. 12. God gives his People honourable Titles, though the Beaſt giveth them reproachful Titles. God calls them *The dearly beloved of his Soul*, Jer. 12. 7. And *The Apple of his eye*, Zech. 2. 8. And *his Jewels*, Mal. 3. 17. His Glory, his Portion, his Bride, his Friends and Children: but the beaſt calls them, Seditious, Hereticks, Deceivers, and Deluders Blaſphemers, Foo's, and Mad men, as if they were not worthy to have a being amongſt men: but though they are Ravens in the worlds eye, yet they are Doves in God's eye, yea they

are

are Doves, in GODS eye: yea, they are such Worthies, *Of whom this World is not worthy*, Heb. 11.38. Now dear Christians, by this you may know the Lambs followers from others, by the Nick-names the world giveth them, and by the glorious names that God giveth them.

Fifthly, By their Graces they may be known, Such as are the Lamb's Followers are full of Faith, full of Love, full of Grace and Goodness they are very fruitful, and bring forth much fruit, *John* 15. They are called *Heaven*, because of their heavenliness, *Rom.* 8.1. And *Holy*, because of their holiness, *Spiritual* because of their spiritualness: and *Faithful*, because of their faithfulness: There is much of God to be seen in them, in their words, works, duties and conversations: *Phil.* 3.20, *For our conversation is in Heaven.* They seek Heavenly things, and walk by a Heavenly Rule, they eye Heavenly Object, and are led by a Heavenly Spirit, they submit to a Heavenly Government, and imitate heavenly Ones, there is much of Heaven in them, and much of them in Heaven; *When I awake I am still with thee*, saith *David*.

But now the Beasts followers, they are full too, but it is with blood and swearing, cursing stealing, lying, blaspheming, rebellion, and all manner of abominations and filthiness, *Hos.* 4. 2. *Rom.* 3. *Rev.* 13. Now Beloved, by this you may

may know Christs pretious ones, from the Beasts filthy ones.

Sixthly, The Lambs Followers may be known from the Beast followers, by their keeping the Commandments of God, and the Faith of Jesus, *Rev.*14.12. *Here is the patience of the Saints here are they that keep the Commandments of God, and the Faith of Jesus.* So Rev.12.17. *The Dragon was wroth with the Woman, and made war with the remnant of her seed, which keep the Commandments of God, having the Testimony of Jesus Christ.* True Believers cleave to the Lord, and follow him fully: *But my servant Caleb hath followed me fully*, Numb.14.24. *And Enoch walked with God*, Gen.5.25. *And Noah walked with God*, Gen.6.9. *Let us also walk in the Spirit*, Gal. 5. 25. And they follow the *Lamb* whithersoever he goeth, they hear his Voice, they profess his worship, and obey his doctrine, they abhor Antichrist, they follow not the Beast, nor receive his mark, but keep their beautiful garments of Gospel-innocency, and will not touch beastly *Babylon.*

Seventhly, By their Company: The Lambs followers keep company together: *Being let go, they went to their own company*, Acts 4.23. So they are said to stand upon a Sea of Glass together: *And I saw as it were, a Sea of glass mingled with fire, and them that had gotten victory over the Beast, and over his Image, and over his Mark, and*

over

ever the Number of his Name, ſtand on the Sea of Glaſs, having the Harps of God, Rev. 15. 2. So they that are with the Lamb upon Mount *Sion*, are together, and keep together, and follow the Lamb together. Chriſts faithful Witneſſes do not hear with Antichriſts hearers, nor worſhip with them that worſhip the Beaſt; for they are come out of *Babylon*. Chap. 18:4. *Come out of her my People, that ye be not partakers of her ſins, and that ye receive not of her plagues: Wherefore come out from amongſt them, and be ye ſeparate, and touch not the unclean thing, and I will receive you, ſaith the Lord*, 2 Cor. 6. 17. The Children of God will not keep company with the Children of wrath, for they cannot agree: *For what fellowſhip hath Righteouſneſs with Unrighteouſneſs? and what communion hath light with darkneſs? and what concord hath Chriſt with Belial? or what part hath he that believeth with an Infidel? and what agreement hath the Temple of God with Idols?* 2 Cor. 6. 14, 15, 16. therefore Believers keep together, walk together, and worſhip God together; *And they that believed were of one heart, and one ſoul, and continued in the Apoſtles Doctrine, and fellowſhip*, Acts 4. 32. Acts 2. 42. By this the Lamb's Followers are known, to wit, by their company.

Eighthly, By their Language they are known, True Believers, ſpeak the Language of *Canaan*, their Language is Scripture-language, you may know

know them by their ſpeech, as *Peter* was known by his ſpeech: *Surely thou art one of them, for thy ſpeech bewrayeth thee*, Mat. 26. 73. Their words are holy and heavenly, they ſpeak of God, and to God, and for God, and *He heareth them*, Mal. 3 16. But the Beaſts followers ſpeak wickedly, proudly, daringly, and blaſphemouſly; Chap. 13. 4. *And he opened his mouth blaſphemying God, his Son, his Name, his Saints, and they that dwell in Heaven*, verſe 6. Men are known who and what they are, and to whom they do belong, by their Language: if they are of God, and in God, they cannot but ſpeak much of God.

Ninthly, The Lambs Followers are known by this, They are more afflicted with the Churches heavineſs, than they are affected with their own happineſs. *The King ſaid, Why is thy countenance ſad? this is nothing elſe but ſorrow of heart, ſeeing thou art not ſick. Why ſhould not my countenance be ſad, when the City, the place of my Fathers, lyeth waſte, and the gates thereof are conſumed with fire?* Nehem. 2. 2, 3. How can Sions Sons be rejoycing, when their Mother is mourning? Though they were the *Jews* Deſolation, yet they were *Jeremiahs* Lamentation. How can ſuch rejoyce in her ſtanding, that do not mourn for her falling? When the Churches Adverſaries make long furrows upon her back, we ſhould caſt in the ſeed of tears. *Remember*

them

them that are in bonds, as being bound with them: and them which suffer adversity as being your selves also in the body, Heb 13. 3. Sympathising with others makes an estate that is joyful more happy, and estate that is doleful less heavy.

The Righteous perish, and no man layeth it to heart, Isa. 5. 7. We may draw up that charge against many now, *Amos* 6. 46, *They lye upon beds of Ivory, and stretch themselves upon Couches, and eate the Lambs out of the flock, and the Calves out of the midst of the stall; that drink Wine in bowls, and anoint themselves with the cheif Ointments: but they are not grieved for the afflictions of Joseph.* O that there were not too many such now a dayes, that eat the fat, and drink the sweet, and are not troubled for *Sions* troubles: Instead of sympathysing with them in their misery, they are censuring of them for their misery. But the true Servants of God are tender and broken hearted; they weep and mourn, and wring their hands for *Sions* Sins, for *Sions* Breaches, for *Sions* Calamities, for *Sions* Deliverance; and thus they do, and will do, till they see *Sion* on Mount *Sion* with the Lamb to be.

Tenthly, The Lamb's Followers are known by their love to Christ, and sufferings for Christ, they chuse the worst of sorrows, before they will commit the least of sins: *For thy sake we are killed all the day long, and counted as Sheep for the slaughter*,

ſlaughter, Pſal. 44. Rom. 8. 36. *And ye ſhall be hated of all men for my Names ſake*, Mat. 10. 22. *Bleſſed are ye when men ſhall revile you; and perſecute you, and ſhall ſay all manner of evil againſt you falſly for my ſake*, Mat. 5. 10. Love can walk on the water without drowning, and lye in the fire without burning. How ſhall we Land at the Haven of reſt, if we are not toſſed upon the Sea of trouble! A Believer ſhould live above the love of life and the fear of death. Though we cannot live without afflictions, yet let us live above afflictions: None are ſo welcome to that ſpiritual *Canaan*, as thoſe that ſwim to it through the Red Sea of their own blood. In ſuffering the offence is done to us, in ſinning the offence is done to God. In ſuffering we looſe the Favour of men, in ſinning we loſe the Favour of God: Therefore *Daniel* choſe the Den of the *Lion*, rather then he would forſake the Cauſe of the Lamb, *Dan.* 6. And the three Children choſe rather to ſuffer ſadly, than to ſin fouly, *Daniel* 3. And *Moſes* choſe rather to ſuffer affliction with the People of God, than to enjoy the pleaſures of ſin for a ſeaſon, *Heb.* 11. 29. It is better to be a Martyr than a Monarch; it is better to be a priſoner for Chriſt, than to be a Prince without Chriſt, or againſt Chriſt. O how pretious, how glorious, how lovely, & how ſweet is Jeſus Chriſt to Believers? O they love him entirely, uprightly, they love

his

his glorious Perſon, and the beauty of his holineſs and his Name, his Honour, his Cauſe, and his Members; they will ſuffer for him, and dye for him, becauſe he ſuffered and dyed for them; *Rev.* 12. 11. *And they loved not their lives unto the Death.* Now by this all men may know the Lamb's Followers from the Beaſt's followers, *viz.* By their ſorrows and ſufferings for Chriſt, for Truth, for Righteouſneſs, and for Conſcience ſake, *Heb.* 10. 34. *And they took joyfully the ſpoyling of their goods*, Heb. 11. 35.

Eleventhly, The Lamb's Followers are known by this, they ſeek the publick good of others above the private good of themſelves: *I have great heavineſs, and continual ſorrow in my heart; for I could wiſh that my ſelf were accurſed from Chriſt, for my Brethren, my kinſmen according to the fleſh*, Rom. 9. 2. 3. *And now, O Father, glorifie thy Son, that thy Son may glorifie thee*, Joh. 17. 1. He prayed for Glory more for the Fathers ſake that beſtowed it, than for his own ſake that received it. A true *Chriſtian* doth not deſire Grace only for this end, that God may glorifie him; but he deſires grace for this end, that he may glorifie God. *For ye know the Grace of our Lord Jeſus Chriſt, that though he was rich, yet for our ſakes he became poor, that ye through his poverty might be rich*, 2 *Cor.* 8 9. O that the Lord Jeſus ſhould not only in Pitty ſave us, but in love dye for us? *And David, after he had ſerv-*

ed his Generation by the will of God fell on ſleep, Acts 13. 36. His Generation did not ſerve him, but he ſerved his Generation; not the Generation that was before him, for they were dead before he was living; nor the Generation that was behind him, for they were living after he was dead; but his own Generation; and not by his own will, but by the Will of God. Old *Eli* mourned more for the loſs of his Religion, than for the loſs of his Relation, 1 *Sam.* 4. 18. *So Moſes*, Exod 32. 10. *Now therefore let me alone, that my Wrath may wax hot againſt them, and that I may conſume them; and I will make of thee a great Nation.* He was no ſelf-ſeeker, but a life preſerver. Grace doth not only make a man carry it like a man to God, but to carry it like a God to man. Reaſon makes a man a man, but Grace makes a man a Chriſtian. Every gracious Spirit is publick, though every publick Spirit is not gracious. As we are not born by our ſelves, ſo we are not born for our ſelves. But the Beaſt's followers and *Babylons* Merchants are for themſelves; and ſeek for themſelves: *Yea they are greedy Dogs, which can never have enough, and they are ſhepherds that cannot underſtand: they all look to their own way, every one for his gain from his quarter*, Iſaiah 56. 11. And *teaching things they ought not, for filthy lucres ſake*, Tit. 1. 11. *Woe to you* Scribes *and* Phariſees, *for ye devour Widdows houſes; and for a pretence make long prayers:*

therefore

therefore ye ſhall receive the greater damnation, Mat. 23. Theſe make not gain to ſtoop to Godlineſs, but Godlineſs to ſtoop for gain.

Twelfthly and Laſtly, the Lamb's Followers may be known from the Beaſts followers by this, They are more for Power, than Form; for Heart than Art; for Matter then Method; for Subſtance then Shew: *Having a form of Godlineſs, but denying the Power thereof; from ſuch turn away*, 2 Tim. 3. 5. As they who have the power of Godlineſs, cannot deny the form; ſo they who have the form of Godlineſs, cannot deny the Power. Alas, what is hearing without doing? and praying without practiſing? and preaching without reforming? God Loves to ſee the plants of Righteouſneſs laden with the fruits of Righteouſneſs: He beareth greater reſpect to our hearts, than he doth to our works. I *beſeech you therefore, Brethren, by the Mercies of God, that ye preſent your bodies a living Sacrifice, holy and acceptable unto God*, Rom. 12. 1. The formaliſt he is all for outward action, and for nothing of inward ſincerity; he is for a body without a ſoul, and a ſhew without a ſubſtance: but it is not a ſhew of outward piety, that will excuſe inward hypocriſie, *For he is not a Jew that is one outwardly, neither is that Circumciſion which is outward in the fleſh: But he is a Jew which is one inwardly, and Circumciſion is that of the heart, in the ſpirit, and not in the letter,*

whose praise is not of men, but of God, Rom. 2, 28. 29. *I know the blasphemy of them which say they are Jews, and are not, but are the Synagogue of Satan*, Rev. 2 9. They are better in their outsides, than they are in their insides; but Believers are better in their insides, than they are in their outsides: *The King's Daughter is all glorious within, her clothing is of wrought Gold*, Psal. 45. 13. The one bows his knee at the Name of Jesus the other bow his heart to the Truths of Jesus; the one signs with the Cross, the other carries the Cross. O what would not superstitious men do for Heaven if they might have Heaven for their doing? but they that sail in this rotten bottom, will surely sink in the Ocean. *Who hath required this at your hands, to tread my Courts? To what purposes is your Sacrifices unto me, saith the Lord? I am full of the burnt offerings of Rams, and the fat of fed Beasts, and I delight not in the blood of Bullocks, or of Lambs, or of He-goats*, Isa 1. 11 It was not the Clay and Spittle that cured the blind man but Christ's anointing his eyes: It was not the troubling of the Waters in the Pool of Bethesda, that made them whole but the coming down of the Angel. Alas, the dish without the meat will not feed us. Man may spread the Net of Duty, but it's God must take the draught of Mercy. Now by this, Beloved, you may know the Lamb's followers from the Beasts followers.

And

And thus I have briefly and clearly ſhewed you theſe five things.

Firſt, What following the Lamb is.

Secondly, Why Gracious Souls follow the Lamb whitherſoever he goeth.

Thirdly, The Excellency of following the Lamb.

Fourthly, The Miſery of following the Beaſt.

Fifthly, How the Lambs followers may be known from the Beaſts followers.

I ſhall make ſome Uſe of this

Firſt, For Examination, and Self-tryal. O Friends, for the Lords ſake, and for your Souls ſake examine your ſelves, and try your ſelves, by this, that you may know whoſe you are, and to whom you do belong. *Know you not, that to whom ye yeild your ſelves ſervants to obey, his ſervants ye are to whom ye obey: whether of ſin unto death, or of obedience unto Righteouſneſs*, Rom. 6. 16.

O who do you follow? if men, verily you have your reward: if ſin, you ſhall have ſins wages, which is eternal death; wo, and miſery in this life, and Hell and deſtruction in the other life: but if God, then you ſhall have eternal Life. *Therefore be not deceived*, miſtake not your ſelves; *God is not mocked: for whatſoever a man ſows, that ſhall he reap.* O Beloved, Examine your ſelves, and try your ſelves: what

is it you mind? what is it you ſeek? what is it you do? do you follow the *Lamb* in his Commands, in his Teachings, in his Appointments, and in his Examples, and through Sufferings, and Reproaches? have you forſaken all and followed him, *Mat.*19.29. Have you taken up his Croſe, and denyed your ſelves; *Mat.*16.24 Have you learned of him to be meek and lowly. *Mat:*11.29. Have you viſited, and cloathed his Members, *Mat.* 25. 35. Have you kiſſed the Son, and made your peace with him? O Beloved, are you new Creatures? are you in Chriſt? are you in Faith? *Know ye not, if Chriſt be not in you, ye are reprobates?* 2 Cor. 13. 5.

The ſecond *Uſe* for *Exhortation.*

O Beloved, Let me beſeech you for your pretious and immortal ſouls ſake, to come out of *Babylon*; from the Beaſts Image, and from his Worſhip, and from his Mark, that you may not be defiled: O come away to Jeſus Chriſt. *Ariſe my Love and come away*, Cant.2.10, *Come unto me all ye that labour and are heavy laden, and I will give you reſt*, Mat. 11. 28. O ſinners, he calls you to come to him; will you not go? we muſt forſake ſin, and imbrace vertue, put off the *Old Man*, and put on the *New Man*, we muſt have Repentance and Mortification; a dying unto Sin, and a living unto Righteouſneſs: from the love of earthly things, to the deſire of heavenly

venly things. Our bodies and ſou's muſt come away unto Chriſt; our ſouls, becauſe they are the Spouſe of Chriſt; our bodies, becauſe they are the Temples of the Holy-Ghoſt: We muſt come away from the enticements of the Fleſh, the allurements of the World, and ſuggeſtions of the Devil, and from the Whore of *Babylon*, and from all the inventions, and traditions of men, *Rev.* 18.4. That ye may walk with God, before God, after God, in the Name of God, and in the Spirit of God; And that we may live in Chriſt, as Chriſt lives in the Father. O what more happy then to live for ever, and ſo to live for ever as Chriſt himſelf liveth? Surely that is a bleſſed and glorious life. This is a believers life.

Secondly, Labour more and more to be like thoſe that follow the Lamb fully: they are very holy and pure: they are called *Virgins*.

Firſt, For their Chaſtity: *That I may preſent you as chaſt Virgins unto Chriſt*; 2 Cor. 11. 2. Theſe love Chriſt with a chaſt, but not with an adulterous love.

Secondly, For their Purity, They are Virgin-Saints, they are not defiled with the Whore of *Babylon*, but have kept themſelves from her Idolatry and Superſtition, and from her Sin and Wickedneſs: *And in their mouth was found no guile.*

Believers are ſtiled and titled *Heaven*: Chriſts

Members are glorious Members: they are called Heaven for two Reasons.

1 Because there is much of *Heaven* in them.

2. Because there is much of them in *Heaven*.

First, There is much of *Heaven* in Believers much of God, much of Christ, and much of the Spirit; (*of his Fulness have all we received Grace for Grace*, John 1.16. The Glory of God, the Knowledge of *God*, the Presence of *God*, the Love of *God*, the Holiness of *God*. the Joys of *God*, these are the things that make *Heaven* to be *Heaven*; Now there is much of these in Believers, therefore they are called *Heaven*. We are taken into communion with Angels, & our Communion with the Angels in a great measure doth consist in bearing a part with them in praising God; it is the action of *Heaven*. Believers are holy Ones, and they have glorious Titles.

First, The *Lords Portion*, Deut. 32.9.

Secondly, *His Pleasant Portion*, Jer. 12.10.

Thirdly, *His Inheritance*, Isa. 19.25.

Fourthly, *The Dearly Beloved of his Soul*, Jer. 12.7.

Fifthly, Gods *Treasure and peculiar Treasure*, Exod. 16.5.

Sixthly, *His Glory*, Isa. 46.13.

Se-

Seventhly, *The House of Gods Glory*, Isa. 60. 7.

Eighthly, A *Crown of Glory*, Isa 62 3.

Ninthly, A *Royal Diadem*: in the same place.

Tenthly, *The Glory of God*, Jer. 3. 17,

Eleventhly, *Golden Candlesticks*, Rev. 1. 12.

Twelfthly, *Kings*, Rev. 5. 10. And in my Text, *Heaven*,

There is as much difference between the Church of God and other men, as there is betwixt Gold and Dirt, as betwixt Diamonds and Pebbles, in the Lords esteem: they are to God above all people: *The Righteous is more excellent than his Neighbour*, Prov. 12. 26. O how precious, how happy, how blessed and glorious are Believers? they are called heaven.

Secondly, Believers are called Heaven, because there is much of them in Heaven.

First, Their Thoughts are in Heaven, *Psal.* 139. 18.

Secondly, Their Desires are in Heaven, *Psal.* 73. 25.

Thirdly, Their Affections are in Heaven, *Col.* 3. 2.

Fourthly, Their Hopes are in Heaven, *Tit.* 2. 14.

Fifthly, Their Conversations are in Heaven, *Phil.* 3 20.

Sixthly,

Sixthly, Their Hearts are in Heaven, *Mat.* 6.21.

Seventhly, Their Aims are in Heaven, *Luke* 10.20.

O there is much of Believers in Heaven: their ſouls are in Heaven, when their bodies are walking upon the Earth: they live in *Heaven*, whilſt they are on the Earth, and they come to *Heaven* when they leave the *Earth*; Epheſ. 2.6. *And hath raiſed us up together, and made us ſit together in heavenly Places in Chriſt Jeſus.* The Saints are ſet in heavenly Places, heavenly Dignities, heavenly Priviledges, heavenly Prerogatives. The Saints of the *High GOD*, are ſet in *High Places.* The true Church is that Spouſe that is fair and beautiful, *Cant.* 2. 14. O the Church of Chriſt is lovely and glorious.

Firſt, Glorious in her Head.
Secondly, Glorious in her Titles.
Thirdly, Glorious in her Gifts and Graces.
Fourthly, Glorious in her Offices.
Fifthly, Glorious in her Priviledges.
Sixthly, Glorious in her Members.

O the Church of Chriſt is a holy Church, and a glorious Church; *That he might preſent it to himſelf a glorious Church, not having ſpot or wrincle, or any ſuch thing; but that it ſhould be holy and without blemiſh*, Eph. 5. 27. *They are not defiled, they are Virgins, and in their mouths is found*

no

no guile. Now he that hath an ear to hear, let him hear.

I shall exhort you that are members of this heavenly Church.

First, to seek heavenly things before, and above all things else: Let your hearts be filled with heavenly Knowledge, and heavenly riches.

Secondly, Delight in heavenly things; let it be your Heaven upon Earth, to serve the God of Heaven.

Thirdly, Act by Heavenly Principles.

Fourthly, Have a holy dependance upon God;

For Direction.

For Protection.

For Assistance.

For a Blessing.

Fifthly, Eye Heavenly Objects, God, Christ, and the Spirit.

Sixthly, Imitate Heavenly Ones; follow them that follow Christ.

Seventhly, Walk by a Heavenly Rule; walk according to the Laws of Heaven.

Eightly, and lastly, Live much in Heaven.

Your *Father* is in Heaven,

Your *Head* is in Heaven,

Your *Husband* is in Heaven,

Your *King* is in Heaven,

Your *Treasure* is in Heaven.

Your

Your *Crown* is in Heaven,

Your *Wages* are in Heaven,

And where ſhould you be but in Heaven? *Knowing in your ſelves that ye have int Heaven a better and enduring Subſtance*, Heb. 10. 34. *For we know, that if our Earthly houſe of this Tabernacle were diſſolved, we have a building of God, and a houſe not made with hands, Eternal in the Heavens*, 2 Cor. 5. 1.

O theſe are bleſſed and holy ones; *And they that are with him are called, and choſen, and faithful*, Rev. 17. 14. O labour to be like theſe in purity, and piety, in holineſs and humbleneſs, in meekneſs and patience, in faithfulneſs and uprightneſs, in ſpiritualneſs and in all Godlineſs.

Thirdly, Follow the Lamb out of *Babylon*, *And they cryed with a loud voice ſaying, How long, O Lord, holy and true, doſt not thou judge and avenge our blood on them that dwell upon the Earth?* Rev. 6. 10. *And another Angel came out of the temple, crying with a loud voice to him that ſate on the Cloud, thruſt in thy Sickle and reap, for the time is come for thee to reap, for the Harveſt of the Earth is ripe. And he that ſate on the Cloud thruſt in his Sickle on the earth, and the earth was reaped. And another Angel came out of the temple which is in Heaven, he alſo having a ſharp ſickle*, Rev. 14. 15, 16, 17. The Whore of *Babylon* ſhall be deſtroyed with a double deſtruction: Her

Her Walls ſhall fall down,
Her wall of Power,
Her wall of Policy,
Her wall of Superſtition,
Her wall of Maintenance.
And that for theſe Reaſons:

Firſt, Becauſe ſhe hath corrupted Religion, and that both in Doctrine and Worſhip. *Babylon is fallen, is fallen, that great City, becauſe ſhe made all Nations drink of the Wine of the wrath of her fornication,* Rev. 14. 8. chap. 18 3.

Secondly, Becauſe ſhe hath poyſoned the Kings of the Earth The *Whore* of *Babylon* hath been the great corrupter of Kings. *And I ſaw three unclean ſpirits like frogs, come out of the mouth of the Dragon, and out of the mouth of the Beaſt, and out of the mouth of the falſe Prophet; for they are the ſpirits of Devils working Miracles, which go forth unto the Kings of the Earth, and of the whole world, to gather them to the Battel of that great day of God Almighty,* Rev. 16. 13, 14. chap. 17 2.

Thirdly, For her Cruelty: *In her was found the blood of the Prophets and of all the Saints that were ſlain upon the Earth,* Chap. 18. 24. *And I ſaw the woman drunken with the blood of the ſaints, and with the blood of the Martyrs of Jeſus: and when I ſaw her, I wondered with great admiration,* Chap. 17. 6.

Fourthly, Becauſe her ruine and deſtruction

is publiſhed and proclaimed over the world. *And he cryed mightily with a ſtrong voice, ſaying Babylon the great is fallen, is fallen, and is become the habitation of Devils*, Chap. 18. 2. Chap. 14 8.

Fifthly, It is the great deſign that Chriſt hath in the latter dayes of the world, to deſtroy Antichriſt. *The Lamb ſhall overcome them; for he is* LORD *of Lords, and* KING *of kings*, Chap. 17. 14. *His eyes were as a flame of fire, and on his head were many Crowns, and he was cloathed with a veſture dipt in blood, and his name is called the word of God, and out of his mouth goeth a ſharpe ſword, that with it he ſhould ſmite the Nations*, Chap. 19. 12 13. 15.

Sixthly, becauſe ſhe hath greatly inſulted and triumph'd over the Lords people in their miſeries and calamities. *And they that dwell upon the Earth ſhall rejoyce over them, and make merry, and ſend gifts one to another*, Rev. 11. 10

Seventhly, Becauſe of all the *Churches* enemies that ever were, this is the cruelleſt Enemy. The fourth Beaſt is worſe than any of the former Beaſts: *and behold a fourth Beaſt, dreadful and terrible, and ſtrong exceedingly, and it had great Iron teeth, and it was divers from all the Beaſts that were before it*, Dan. 7. 7. Rev 18. 24.

Eightly, It is the expectation of all the Saints that *Babylon* ſhould be deſtroyed, and thrown like a Mil-ſtone into the midſt of the Sea; *chap.* 18. 21.

18, 21. Now God that hath raiſed this expectation in the hearts of his People, he will not fruſtrate their expectation, he will fulfil their petitions

Ninthly, God hath promiſed to deſtroy the *Scarlet Whore*, becauſe ſhe hath deſtroyed his Saints, and ſhe is to be *rewarded* as ſhe hath *rewarded* others, *chap.* 15: 5. 6. *chap.* 18. 1.

Tenthly, The *Whore* of *Babylon* ſhall be deſtroyed, becauſe ſhe truſteth in the arm of fleſh and glorieth in her ſtrength and riches. *How much ſhe hath glorified her ſelf, and lived deliciouſly ſo much torment and ſorrow give her: for ſhe ſaith in her heart, I ſit a Queen, I am no Widdow, and ſhall ſee no ſorrow: Therefore ſhall her plagues come,* Chap. 18. 7. Now beloved conſider of this, and think of this, and keep your ſelves from *Babylon*, that ye do not partake of her ſins, leſt ye receive of her plagues. O poor ſinners, if you have any love to your Souls, if you have any mind to be ſaved, follow the Lamb, that you may be ſaved by the Lamb.

He leads poor Souls from darkneſs to light.
From Death to Life.
From Vice to Virtue.
From Satan to God.
From Poverty to Plenty.
From Sorrow to Joy.
From Miſery to Glory.

From

From an Earthly Kingdom to a Heavenly Kingdom.

Come ye blessed of my Father inherit the Kingdom, Mat. 25. 34.

O the Kingdom which Christ leads poor souls to, is,

1. A Rich Kingdom.
2. A Peaceable Kingdom.
3. A Righteous Kingdom.
4. A Blessed Kingdom.
5. A Glorious Kingdom.
6. A Satisfying Kingdom.
7. An Universal Kingdom.
8. An Everlasting Kingdom.

O follow the Lamb, follow the Lamb that ye may be for ever glorified with the Lamb: and by the Lamb.

FINIS.